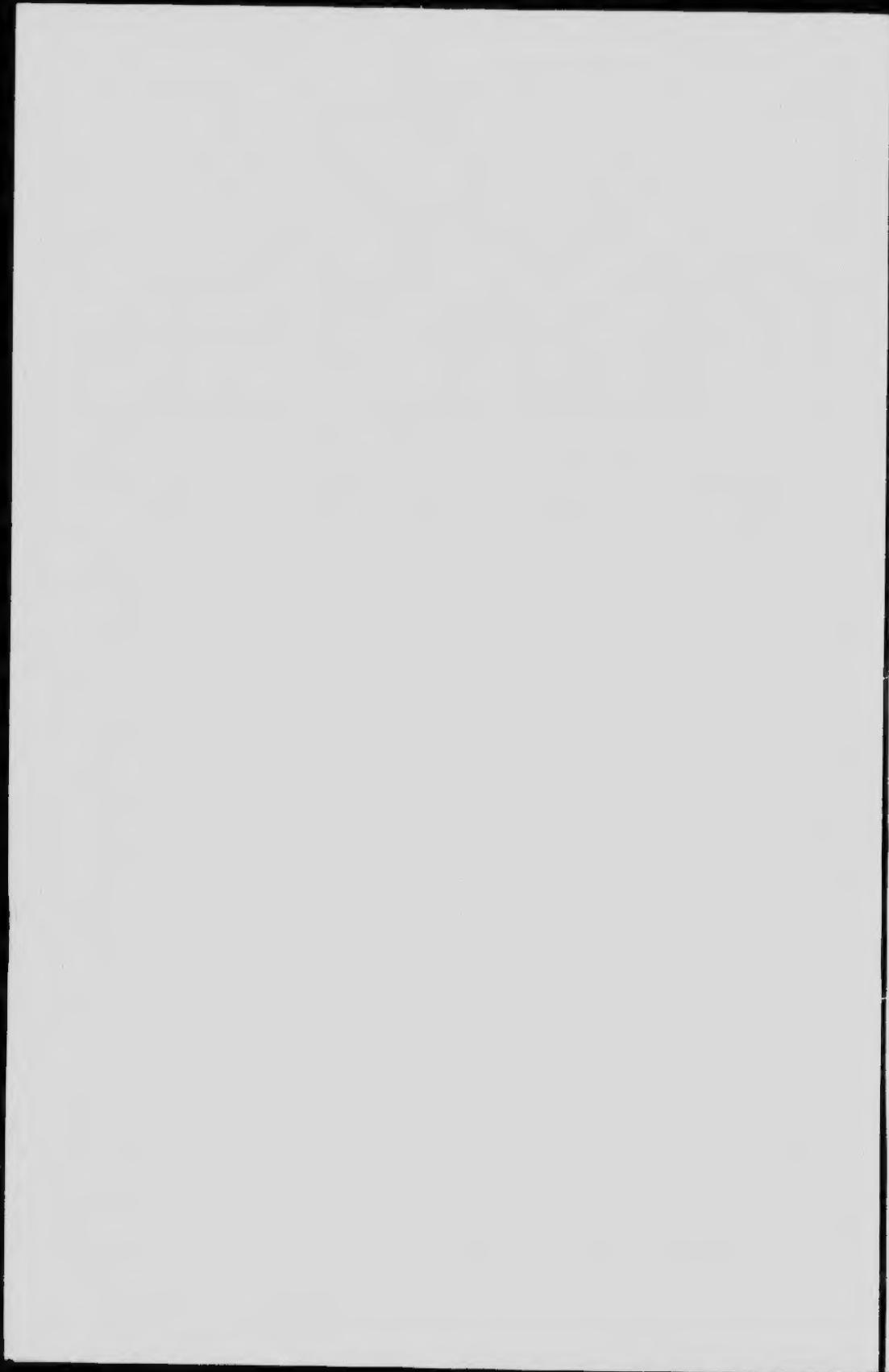
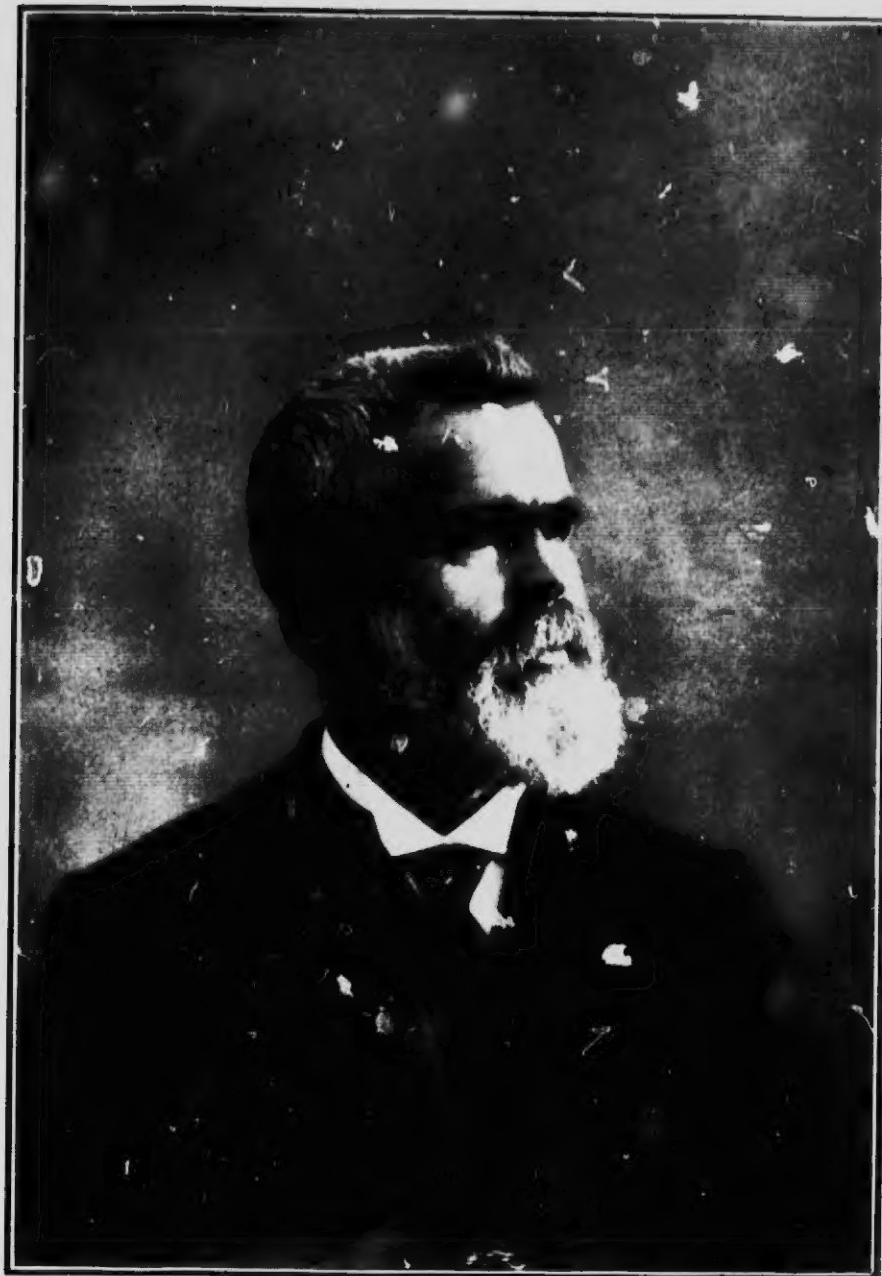


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Rev. Murdoch Mackenzie, D.D.

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# Twenty-five Years in Honan

BY

REV. MURDOCH MACKENZIE, D.D.

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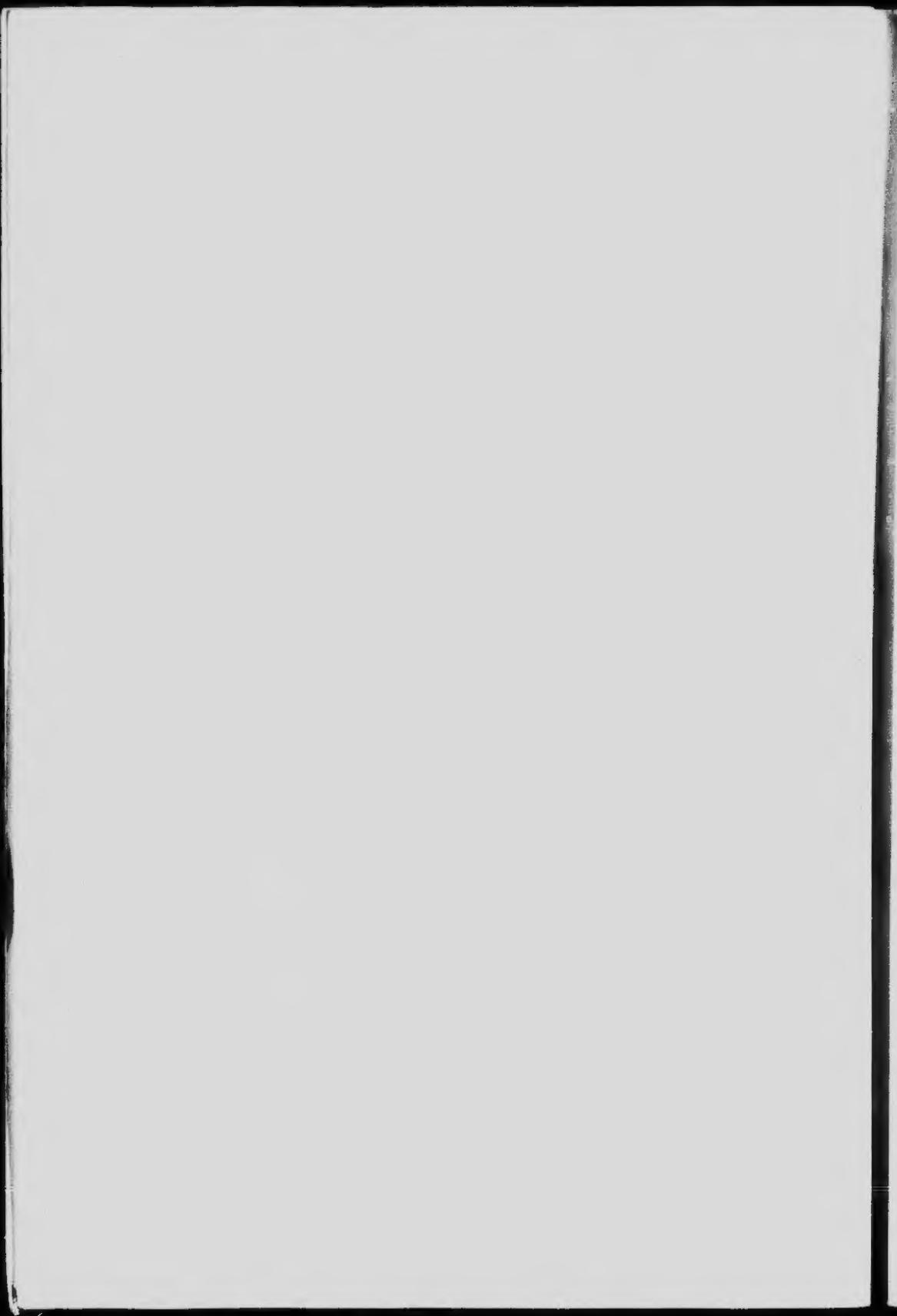
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## INTRODUCTION

The story of the Mission in North Honan is a thrilling one. There are scenes like the looting of Chu Wang and the Boxer episode that might bear more vivid and dramatic representation than is given in this book. Whilst that may be regarded as a criticism of the book, it is a tribute to the modesty of the author who could not bring himself to give details and realistic descriptions of scenes in which he himself was a prominent actor. Nevertheless, the story of the Mission is inspiring, and calls forth many a note of thanksgiving for hair-breadth deliverances and victories won. The missionaries who passed through these experiences can read between the lines, can recognize allusions and recall incidents too personal or too sacred to be recorded, but ever suggestive of the Arm that is mighty to save.

When, on the 14th August, 1900, the British troops slipped through the Water Gate of the City of Peking and the siege was over, a French General cabled home the following message: "A general massacre was averted by a series of extraordinary events, the origin of which was perhaps due less to the will of man than to a combination of circumstances impossible to foresee."

Rev. Arthur H. Smith, a missionary, cabled the following: "Our soul is escaped out of the snare of the fowler—the snare is broken and we are escaped." To missionaries who believe in a God who rules, a God who loves and exercises a personal providence, the history of a Mission is but the record of His footsteps as He walks upon the sea and "rides upon the storm."

It is suitable that the twenty-fifth anniversary of a successful Mission should be celebrated by the Church and its story written by one who himself has been a controlling figure from its beginning. The work was reluctantly undertaken by Dr. Mackenzie, inasmuch as he does not lay claim to special literary gifts, and also because the few weeks at his disposal were entirely too short a period for so important a work—and even they were interrupted by numerous other engagements. Nevertheless, the Foreign Mission Board deemed it important that the story should be written, and by one whose personal knowledge of details, whose tenacious memory of facts, and whose reliable judgment would be a guarantee of accurate and impressive presentation. At the request of the Board the task was undertaken and accomplished and the cordial reception anticipated throughout the Church will vindicate the action of the Committee and be Dr. Mackenzie's reward.

R. P. MACKAY

HONAN PROVINCE AND  
PEOPLE

*The races of the higher destiny are not easily set in motion. They are able to hold back and digest their impulses. The key to their conduct is to be found, not in their impressions, but in their thoughts and convictions. Their course is to be interpreted not by their impulses, but by their purposes. Their intellect is a massive fly-wheel, by means of which continuous will power is derived from confused and intermittent stimuli. The man of this type does not act till he has made up his mind, and he does not make up his mind till he has heard both sides. His emotion is not as the crackling of dry thorns under a pot, but like the lasting glow that will smelt iron. He obeys not his promptings, but his decisions. His conduct is not fitful and zigzag, but even and consistent. More and more this steady and reliable type is demanded in a social organization so complex that normal action must be deliberate, and in a civilization so scientific that pondered knowledge is essential to wise decision. Of this massive, unswerving type are the Chinese.*

—Ross: *The Changing Chinese.*

## CHAPTER I

### HONAN PROVINCE AND PEOPLE

"**C**HE MIDDLE KINGDOM" was one of the earliest names given by the Chinese to designate the land which they inhabited. The use of this name with reference to China dates from the period of the Chow dynasty, about B.C. 1150. The Imperial family gave the name to its own state Honan, because it was central to all the other states. As the empire grew the name remained and for many centuries this was one of the titles given by the natives to the entire territory ruled by their Emperor. China was believed to be central to all other nations, Honan was central in China, and it was easy to conclude that the Chinese were the most important people of the world. During the eventful millenniums of China's chequered history, rulers and statesmen deemed it wise no fewer than seventeen times to change the situation of the nation's capital. It says something for the importance of Honan that seven times out of the seventeen the honour of having one of its cities chosen as capital fell to this province.

The Province of Honan is situated on the Great Plain of Central and North China, in which are found some of the most fertile and

Early Name  
of China

The Province  
of Honan

densely populated portions of the vast Chinese Empire. The name Honan literally means "South of the River" (*i.e.*, south of the Huang Ho, or Yellow River), and, as in the case of many Chinese provinces, the geographical fact points out the reason for the name. In form it presents the appearance of an irregular triangle. Its area is divided into three basins, that of the Yellow River in the north, the Huai River in the south, and the Han River in the south-west. The province is separated by a range of hills from Shansi on the north and west, while in the south, the eastern end of a long mountain chain terminates near Ju Ning Fu.

**Its  
Importance**

Referring to Honan, Dr. S. Wells Williams, the accomplished author of the *Middle Kingdom*, the standard foreign authority on matters affecting China, says: "For its climate, productions, literary reputation, historical associations, and variety of scenery, this province takes a prominent rank. The earliest records of the Black-haired race refer to this region, and the struggles for dominion among feudal and imperial armies occurred in its plains." Much of China's early history remains to be written. Excavators have not succeeded in making "finds" equal in importance to those discovered in other Asiatic nations, nor do Chinese historians give much light on the origin and early history of their race. Such subjects as: the original home of the Chinese people, their reasons

for migrating, the route by which they travelled Chinwards, the tribes or races met by them on their journey, where they located, and how the country looked on their arrival, await further investigation at the hands of this or coming generations of savants.

Definite references to Honan are found in records of the Shang dynasty, which ended about B.C. 1122. A tyrant named Chau-sin having by his Nero-like brutality alienated the hearts of his subjects, a movement for his overthrow was organized by Wu Wang. Large armies were mustered and the rival forces met in battle array to the north of the Yellow River in Honan where the contest ended with the complete defeat of the tyrant. Knowing the contempt in which he was held, and the hopeless nature of the struggle in which he was engaged, he fled to his palace and burned himself, with all his treasures, thus antedating by five centuries the method taken by Sardanapaulus in making his exit from the world.

As an illustration of the cruelty of Chau-sin, it is related that once when a faithful adviser, named Pi Kan, remonstrated with the tyrant over his unnatural conduct, Chau-sin commanded him to be put to death and his heart brought, that his master might see the difference between the hearts of faithful and cowardly ministers. A large mound of earth, with Temple and other buildings erected in honour of Pi Kan, may now

**Historical  
References**

**Story of  
Chau-sin and  
Pi Kan**

## 4      *Twenty-five Years in Honan*

be seen by travellers near the Peking-Hankow Railway between Ch'i Hsien and Weihweisu in North Honan. Thus the tyrant's memory is perpetuated by the honour done to his victim.

### *General Appearance*

Entering Honan from the north, or north-east, the visitor is impressed by the flatness of the country which stretches for so many miles before him. If he has been accustomed to seeing stony ground it will surprise him to travel for great distances where so few stones are visible. With a soil so fertile, how does it come about that no farmsteadings can be seen? Instead of these, villages are found almost as numerous as are the farmers' houses in the best agricultural districts in many parts of Britain and Canada. In Honan the isolated farmhouse is never seen. For purposes of protection against all kinds of foes the people live in villages and good-sized towns. Many villages are walled and towns with wall and moat meet the eye everywhere.

### *Architecture in Honan*

As the soil of North Honan is well adapted for brick making, brick kilns are numerous, and houses built of brick are the rule in all the larger villages and towns. In the smaller towns and villages the houses are built of sun-dried bricks and not a few of clay and straw somewhat loosely pressed on the walls. Trees are not abundant except in the neighbourhood of the towns and villages, and when these trees are in leaf, few houses can be distinctly seen.

All the houses are covered with tile, thatch or lime. Chinese architecture in Honan is simple and primitive. Many houses, however, are strongly built, and endure for several centuries. To a foreigner it does not seem as if they were erected with a view to comfort, health or cheerfulness, yet contact with those who dwell in them convinces one that they find their houses suited to all the purposes of their lives. The day of glass windows, wooden floors, good doors, grates and chimneys, convenient cellars, pictures on some walls at least, as well as a certain measure of regard for air and light, will yet come in Honan. Signs of that good time coming are even now in evidence.

In the spring season, North Honan looks like one great wheat field; then it is possible to travel for scores of miles and see little except wheat growing. The ground is fertile and produces abundantly. Probably no fewer than eighty per cent. of the people are peasant farmers. They depend for a living on the soil and irrigate it freely. Two crops are gathered annually. The wheat harvest is reaped in May and June, but there is no rest for the soil. No sooner is one crop gathered in than a new one is being provided for. This crop consists of peas, beans, corn, millet, Barbadoes millet, rice, sesame, melons, squash, egg-plant, cabbage, peanuts, yams, carrots, turnips, and other roots and vegetables. These are harvested in September or October.

*Agriculture  
in Honan*

Cotton is extensively grown in some districts and silk-worms are raised to a limited extent. Several varieties of fruit are grown in abundance, but are generally of inferior quality. Apricots, plums, peaches, pears, grapes, apples, persimmons, are to be bought in season. No berries of any kind are grown.

Mules, donkeys, cattle and horses are plentiful, and are used as draught-animals; sheep, goats, pigs and poultry are raised in great numbers for food. For five months of the year —unless in larger cities—no fresh meat except fowl and pork is procurable. During the rest of the year beef and mutton of passable quality can be bought.

The scene presented in the fields is an animated and pleasing one. Tens of thousands of men, women and children can be seen, busy from early morning till a late hour at night, attending to the growing crops. But although God is sending them the sun and rain to produce the harvest which is to rejoice their hearts, their tongues do not sing praises to the bountiful Giver of all good.

*The "Rainy Season"*

The "rainy season" usually comes in July and August, and when occasionally it fails to come, the condition of multitudes is a truly pitiable one. Heavy rain often falls for days in succession. Gradually the streams and rivers become swollen. Then all trace of the main channel is obliterated and the waters flow over



Winnowing the Grain



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**Children Gleaning**



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**Woman Grinding at the Mill**

the fields. Daily the steadily falling rain soaks into the poorer houses, and many of them dissolve under it. Small boats may be seen propelled across the fields, and in some districts the country looks not unlike an inland lake.

As the dry season again approaches, the *summer* rivers and streams resume their ordinary channels, but much of the water from the fields does not find its way back. Old Sol bursts out once more in all his summer heat and glory, and microbes, bacilli, mosquitoes, malaria, and many other most unwelcome guests, now become frequent visitors. It is the busy season, however, and the people cannot spare the time to give these guests the only kind of reception which would ensure their departure, with no fear of return.

With the return of autumn, normal conditions again prevail. The sequel to the rainy season is a country producing abundantly all that is necessary for the sustenance of the toiling multitudes. The earth is responding to Heaven's bounteous rain, and the husbandman's incessant toil. Men cannot but labour for the food that perisheth. That which endureth to everlasting life is seldom present to their thoughts. The demand for the one is insistent and continuous, the need for the other is realized as yet by only a small number.

After the reaping of the grain, threshing floors are put in proper repair in every village. In this, at least, there is a certain measure of co-

*Autumn**Threshing*

operation. The modern engine and threshing mill have not yet made their appearance in North Honan. An instrument bearing some resemblance to the Western flail is seen in a few places, but few persons use it. The threshing floors are covered daily with the newly reaped sheaves of grain, and the stone roller, drawn by donkeys, oxen, mules, and frequently even by human beings, soon separates grain and stalk. In many villages there are no good winnowing methods and the men throw the grain up into the air, leaving the wind to separate the chaff from the grain. Flour mills are few and far between, but various other methods have been devised for turning all kinds of grain into readily usable form. Women may be found grinding with the hand mill, while animals pull the heavy circular rollers.

**Winter** With the approach of winter the ordinary activities of farming life come to an end. The very busy season is then over. Many persons have laid up sufficient for all their needs. Winter is to such a time of repose. To not a few, however, it brings very little real rest. They own no land, and so have to find the daily food for their daily wants. How they live, few persons outside their own home circle really know. Nature's demands are urgent and must be met somehow. The generosity of friends enables some to eke out a livelihood for a time. Some travel to other districts in search of work,

but winter is not a good time for obtaining it. Very often the food used is of the coarsest kind, and would be refused by the domestic animals in other lands. Large numbers of men may be seen abroad daily with their bamboo rakes collecting all the spears of grass, leaves, and stray pieces of wood that they can find. Wood being scarce, and coal not to be had without money, a fire must be made of such materials as are available. The country is raked clean, and any roots found in the fields are not left to fertilize the soil, but are used as fuel.

With trees leafless and bare, with little appearance of life in the fields, a dull grey colour the prevailing one, cold winds occasionally blowing, the nights starry, clear, but often keenly cold, it cannot be said that Honan in winter presents a particularly attractive appearance, or that the lot of its people is an enviable one. Many houses are anything but warm inside. The lamps used are primitive and give but a feeble light. The great majority of the people have no books, and would not be able to read them if they had. In such circumstances they retire early and rise late. Entertainments would be popular, but few such have been devised in North Honan. Opium dens in the towns and villages, as well as gambling hells, appeal to many, both old and young. "Satan finds some mischief still for idle hands to do." In the case of not a few persons, winter is the season in which they sow

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the seed of ruined characters, blasted reputations, and wasted lives.

### **Wind and Dust Storms**

It would be unpardonable in treating of the seasons in North Honan to forget all reference to the wind and dust storms. These are frequent in the spring time and cause great annoyance. The wind blows with such power as to raise immense clouds of dust until the whole atmosphere is full of it, while the open fields, porous soil, absence of trees, and the presence of great dunes of sand, all help to expose the country and people to the full force of the storm. There is no way of escape from the unwelcome intruder. Travellers by cart make haste slowly in a dust storm. Boats are compelled to anchor until the violence of the gale is past. The human body takes on the colour of the country and is thickly coated over with fine dust. It is impossible to protect the houses from the fine particles which come pouring in through every cranny and opening. The transient visitor who has managed to escape the dust storm may have good cause to congratulate himself, but has missed an experience which would be remembered for a life-time.

### **People of Honan**

This brief glance at the province may help us as we turn to consider the people who dwell in North Honan. They are typical Chinese, yet as each province has its own outstanding distinctions and peculiarities, the same holds good of the provincials.

Honan is the second most densely populated province in China. It is reckoned as having five hundred and twenty to the square mile. There are sandy tracts which do not produce enough food to suffice for the sustenance of many inhabitants, but the greater part of the country is not of that nature. China is the land of teeming millions and Honan furnishes its full quota of these immense multitudes.

To enumerate the many classes of persons met with is far from easy, and to characterize them with any degree of accuracy is impossible. Probably about eighty per cent. of the people are peasants. They work the land, living for the greater part of their time in the open air. They look strong and vigorous, seeming to enjoy life, and to aim at extracting from it as much happiness as possible. Large numbers of barrowmen spend their time in wheeling their strongly constructed, squeaking barrows, with heavy loads, on poor roads all the year round.

*Classes of Society*

Thousands of men and women live on the boats that carry produce from Honan to Tientsin and other parts of North China, returning to the interior laden with variously assorted cargoes. One often meets men carrying heavy burdens on the ends of their bamboo carrying poles. Peddlers hawk their useful and often showy wares from village to village. Food sellers are busy disposing of their stock of life's necessities,

and by so doing are able to eke out a scanty subsistence for themselves and families.

Certain villages seem to be given up to men of particular handicrafts, such as workers of leather, carpenters, makers of pottery, brick and tile makers, cartwrights, and house builders. Here we meet a company of soldiers, there a number of Yamen runners, all professedly desirous of preserving order and repressing turbulence among the people. Prowling robbers may often be seen attending to their unlawful depredations in the broad light of day. Hardened ruffians, who live by plunder and terrorism, may be met occasionally. The gentleman in the sedan chair, carried hurriedly along by his ragamuffin attendants, is the county Mandarin going to investigate a case of murder just brought to his notice. Prosperous merchants, ambitious students, complacent gentry, and extensive land-holders, may often be seen leisurely strolling across the open plain. Bound-footed women, crippled but bright-faced girls, healthy and happy boys, sad-hearted, hopeless sufferers, the aged who are nearing the close of life's journey, the helplessly blind, the noisy beggar, the itinerant story-teller, the quack doctor, the fortune-teller and the medicine vendor, these and many others cross one's path from day to day. They make on the observer's mind an impression not easily effaced.

Here in truth are China's teeming millions. They are seen in their own country, dressed in the style that is common in North China, speaking China's strange language, observing her strange customs, cherishing Chinese ideals, blissfully ignorant, in the majority of instances, of what lies outside of China's boundaries, and not desiring to know what many of their fellow mortals prize so highly. It takes but a few days to enable any person who so desires to see specimens of almost all the classes with which China abounds; it will take the most observant and cautious observer the greater part of a long life-time to understand thoroughly the working of the Chinese mind, and know how to delineate with any degree of confidence Chinese characteristics.

All things considered, the Honanese are a contented people. It might be difficult to discover in other provinces of China, or in other Asiatic countries, so high a degree of genuine contentment among a people as poor as they. Living, as multitudes of them do, in wretched hovels, partaking of the very coarsest kinds of food, and not infrequently having but a limited supply even of these kinds, with a contracted outlook on life, and no familiarity with the inspiring thoughts of the great thinkers of the world, it is surprising that they extract from life as much as they do of satisfaction and contentment.

China's  
Teeming  
MILLIONSCharacteris-  
tics of  
People—  
Contentment

*Their Endurance*

They might resent the imputation that they are a cruel people, or delight in that which is brutal, but it is a fact that they are callous to suffering. They are sadly familiar with suffering in many severe forms, to which they have become so used that it makes little impression on their hearts. Physically they are able to hold on, with but few complaints, under conditions which would rack many Westerners to the depths of their nature. Doctors could supply many instances of patients willing to submit to methods of treatment which would startle men and women who could not think of undergoing an operation without an anæsthetic.

*Their Conservatism*

The Honanese are not as a people devoted to change. They are conservative in their attitude to customs and beliefs. They are more disposed to look towards the setting than the rising sun. Even when they admit that certain changes might be attended with marked advantages, second thoughts lead them to conclude that as such changes have not yet been tried in China, it would not be wise for them to approve of them. The fact that the methods suggested have been successfully tested elsewhere, and that the balance of probabilities are in favour of like good results in Honan, is not sufficient reason in favour of the new ways. The presence of a goodly number of foreigners in the province, the coming of the iron horse and a few other Western inventions, are doing

something to induce a belief that change may mean improvement, but there is little evidence, and that on the part of only a few persons, of a determination to change age-long and hoary practices.

The people of Honan are curious concerning persons, beliefs and customs which differ from their own. This is what might be expected. Yet it is decidedly amusing to hear the questions put regarding even the simplest objects with which they are entirely unfamiliar. Chinese, as well as other foreigners, are the objects of a good deal of unwelcome attention in Western lands, but it is not usual for Europeans or Canadians to ask such questions as are constantly being put by the Chinese to those who sojourn among them. The questions which deal with clothing, food, customs, relationships, and such matters are very numerous.

Much has been written on the home life of the Chinese generally. That a love of home characterizes many of the Honanese is apparent to the most ordinary observer. They speak frequently of home, the unfilial son is one of the persons constantly held up as a warning to the young, and the devotedly filial boy as one of whom the best things in life may be expected. Many maintain that China's home life has had very much to do with preserving the Chinese as a distinct people, when so many other races have perished. Yet the fact cannot be denied

Their  
Curiosity

Their Love  
of Home

that domestic alienation and division in the homes are also painfully common experiences among this people. Although their filial piety has very beautiful features, and has done much for the Honanese, yet the most candid among them confess quite freely that it would bear to be greatly improved.

*Their  
Industry*

Industry is regarded as a characteristic of the Chinese people, and the Honanese are not a whit behind the inhabitants of other provinces in this matter. Many of them rise early and work hard, having but slight remuneration for their tireless activity, yet continue it all through life. The eight-hour day would be a boon to many wearied workers, but the working day of not a few is nearer sixteen than eight. Children have to work from an early age, and the whole trend of the people's life makes for steady industry.

*Their  
Materialism*

They might not speak of themselves as materialists, but it is undoubtedly true that things material and temporal occupy their thoughts, to the almost entire exclusion of what is spiritual and divine. What they shall eat, what they shall drink, and wherewithal they shall be clothed, are matters demanding constant attention. They know that there is a physical side to every man's nature. Whether there is also a mental and spiritual one does not admit of ready affirmative statement. Nor are they peculiar in this respect.

Are the Honanese patriotic? Probably as patriotic as the Chinese generally are. They undoubtedly love their country. That may not mean a readiness to sacrifice for it much that is dear to them. Nor would they readily flaunt a flag as evidence of their loyalty. Provincial patriotism comes nearer their idea of what is due to their country than does that which is national. Like so many Chinese, dislike of their country's foes draws out a fuller expression of their hearts' feelings than patriotic ardour for the land of their birth. As in so many other important matters, their ideals of devotion are drawn from men who lived in the remote past. The country needs to-day men who will prove their devotion by acts as well as words. The tide of patriotic feeling is rising, and will, before long, influence multitudes.

Their  
Provincial  
Patriotism

Opium has claimed many votaries in Honan. This vile drug has exerted a baneful influence wherever it has been used. The poppy has been grown in many districts and proved a source of income to the peasants. Slaves of the opium habit are very numerous. Few villages are entirely free from them. Were it possible to show to those who profit by the sale of opium in China the finished product of its common use, the sight might touch even their hearts. Although numbers of persons in all walks of life are addicted to the use of opium, few can be met with who have a good word to say for the

Their Use of  
Opium

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## IX      *Twenty-five Years in Honan*

drug. The growth of the poppy has almost entirely ceased now in North Honan, and an encouraging measure of success is attending official, medical, and other efforts put forth with a view to ridding the province of this woefully destructive habit.

### Gambling in Honan

China is said to be a nation of gamblers. The gambling vice is so prevalent in North Honan that few persons seem to be exempt from it. Men and women, old and young, engage in it. Many young men squander speedily at the gambling tables all that was left to them by their parents, and professional gamblers abound. An anti-gambling crusade is imperatively called for.

### Money Lending

Money borrowing and lending is very common among the Honanese. The way into debt is trodden by multitudes and the way out of it by few. Money is loaned at exorbitant rates of interest, many persons scarcely knowing what it means to get rid of the fear of the money-lender. Marriages and deaths often lead to expenditures which cannot be met without a money loan, and some families are practically ruined by the debts then incurred. As the end of the year approaches the collector of accounts is one of the busiest of men. Chinese theory favours the payment of all bills ere the old year expires, but, in the case of multitudes of persons, circumstances render that impossible.

### The Sense of Humour

The Honanese are gifted with a genuine sense of humour. They enjoy a joke and favour the

playing of very practical ones. They readily see the comical side of things and enter into a joke with a keen sense of the ludicrous. The story-teller and speaker who can turn the joke on a troublesome hearer seldom fails to win the applause of many in the audience. Proverbs and pithy sayings which suggest light, genial pleasantries are always in order, and the man who possesses a large fund of these has a good passport to popularity among the people. The Chinese language lends itself readily to the coining of happily descriptive phrases, and when one such is minted, it soon passes into current use and becomes common property. Many an eccentric man has heard his conduct or appearance characterized in some telling phrase by a wag of his acquaintance.

Living in such an environment, it is not surprising to find among the Honanese a large amount of superstition. Correct knowledge of the heavens above, the air around, and the earth beneath, has not been imparted to the people. Instead they have listened to strange and monstrous stories, fitted to fill their minds with awe, wonder, fear or credulity. There are men, too, who trade in what appeals to the popular imagination. There are stories of gods and men fitted to create a taste for the extraordinary and weird, while some who have travelled, instead of seeking to free the minds of their fellows from such unworthy notions,

This  
Superstition

take rather a delight in ministering to their love of the marvellous. Superstition dies hard in almost every country.

*Their Moral Character*

Exalted ideals of moral worth and conduct abound among the Honanese. If in actual life they are far from attaining to them, the same holds good of all non-Christian, and alas, also of not a few professedly Christian nations. Impurity of thought, speech and life, may often be noticed. Nor does this meet with any marked disapproval, but open inducements to a vicious life are not as common as in some Western lands.

The man of impure life is found in almost every fair-sized company. Polygamy is common among certain classes, but not practised by the people generally. Breaches of the seventh commandment, and not infrequently assault and murder as a result, are by no means rare. The number of unmarried women who lose their innocence is believed to be quite small. Early marriage doubtless accounts for the comparative freedom of many persons of both sexes from certain forms of vice to which the same classes are addicted in other lands. Unnatural vice is known to be freely practised in certain localities. The conversation of many persons is tainted with foulest impurity. With so much to make it easy for people to do wrong, and so little to help them in doing right, no surprise should be expressed at such forms of evil as do exist. Evil loves company. The evil-disposed man will find com-

genial associates and boon companions in inland China as he does elsewhere. It is cause for profoundest thankfulness that idolatry, so often linked to conduct of the most immoral kind in some lands, has not, in Honan, been identified with marked departures from ordinary moral standards. The power which is capable of enabling men to attain to their own recognized standards of moral excellence is as yet unknown to the great majority of the Honanese.

The Chinese are known to have been at one time in the habit of drinking freely, but it is now quite uncommon to see a drunken man in North Honan. Although one sometimes meets men who have imbibed somewhat freely at social and other gatherings, it would be a libel on the people to say that they are given to drink. They are sober, temperate, and little disposed to spend time or money as do some in Western lands. The great majority of them do not cultivate the acquaintance of John Barleycorn, much to their own advantage. It is to be desired that this may remain true of them.

The tobacco plant is grown in Honan, and the people enjoy smoking its leaves. There is but little variety in the kinds of tobacco used, but a great many different kinds of pipes have been made, evidently with a view to rendering the fragrant weed more pleasant to the taste of those who inhale it. Foreign cigars and cigarettes, with a most bewildering variety of names,

The  
Drinking  
Habit

The Use of  
Tobacco

are now being sold in many parts of the province, and one cigar manufacturing company is said to have resolved that the weed shall be sold in every village in China. Should this come true, the makers will reap financial advantage, while the Chinese will have for their money smoke and ashes, with an infinitesimal amount of ephemeral enjoyment. In Honan, as elsewhere, the use of this weed will, ere long, produce results anything but beneficial to those who freely use it.

**Summary**      Summing up, then, this chapter will not have left the impression it was meant to leave, unless it suggests the thought that the Honanese have in them many of the elements out of which a noble manhood can be built up. In the vast majority of cases, their education has been entirely neglected. That must inevitably mean the lack of much that is essential to worthiest manhood. Their character is destitute of some of its most important features.

Nor can it be said in truth that even the Chinese home has supplied what the school should have done. The young are handicapped from earliest days. Notwithstanding this very serious drawback, men and women are found in many walks of life who have attained to a high and worthy standard. Physically and mentally we see in Honan a people of whom much may yet be expected. The isolation of centuries is fast passing away. Intercourse with men and

women of other lands has already been made possible for many. Homes that will be training places for all that is best in Chinese life will soon be found in larger numbers than at present. Schools in which all sides of man's complex nature will be trained and developed are now springing into existence, and will increase as the forces which now make for change in China increase in number.

There is nothing to indicate that the Chinese are an exhausted race. On the contrary, even a casual acquaintance with the people of North Honan cannot but lead one to think that they are entering on a new and higher stage in their history as a people. Change is in the air and is bound to come. It may be resisted, and for a time may even seem to be made impossible, but come it will, with it, much that makes for the larger life and fullest well-being of the people. Customs, however hoary, that do not serve a useful purpose in the development of the people's life, will gradually be abandoned. "Facts are chiefls that winna ding, and daurna be disputit," in Honan as well as in other parts of the world. The facts that point to change as being imperatively demanded are very numerous. They will grow in number and in clamant urgency from year to year. Already the forces that make for change, and those that work against it, are engaging in preliminary skirmishing, and battles royal will

yet be fought. The past two decades have witnessed quite a number of important developments even in Honan, and the next two will see many more.

One of the martyred Presidents of the United States said: "You may fool some of the people all the time, and all the people some of the time, but you cannot fool all the people all the time." Many of China's sons and daughters have been fooled altogether too long; many long for the coming of a brighter era, and profess to see the dawning signs. Optimism will ere long characterize men and women in North Honan. The resources of this province will be developed. The physical well-being of its people will improve. The mind will be enlightened and emancipated. The human spirit will be freed from its shackles and trammels. A breath of life from Heaven will come into the lives of multitudes, and transformations of redeeming grace will be witnessed among the millions of North Honan.

## RELIGION IN HONAN

*During the present critical period, the Christian Church will be called upon to face many problems. The old religions are losing their hold. On the one hand, attempts are being made to resuscitate them into new life, and on the other, a wave of materialistic thought is spreading rapidly. The opportunity of winning China to Christ is greater than ever before. Many are seeking for the truth and realize that China's greatest need is a spiritual and moral reformation. The old religions are powerless. Their strength has been exhausted and they cannot furnish the new spiritual dynamic. The attempt to re-establish them will result in as great a failure as that of Julian the Apostate in the later Roman Empire. The Religion of Christ is the uplifting power wanted by China. Surely at such a time a supreme effort should be made to spread the religion of the Christ, who said, "I am the Way, the Truth and the Life," the religion which was intended by its Founder to be universal, and which alone can satisfy the religious longings of the human race.*

**—W. Hawks Pott: *The Emergency in China.***

## CHAPTER II

### RELIGION IN HONAN

MANY volumes have appeared during the past few decades dealing with the Religions of the Chinese, Religion in China, China and Religion, and cognate topics. On none of these subjects has the last word yet been spoken. The facts necessary for a comprehensive and reliable judgment on the matter have not yet all been brought to light. With increasing knowledge there will come a nearer approach to unanimity on some at least of these great questions.

The outward tokens of the presence of religion are as abundant in North Honan as in all other parts of China. Temples abound everywhere. Villages may be destitute of many things that would add to the truest well-being of their inhabitants, but few are found having no idol temples or shrines. The Honanese differ among themselves on many questions bearing on their history and destiny, but the overwhelming majority of the people are familiar from earliest days with the temples, their services, and their worshippers. Men are met with in considerable numbers who do not seem to believe, with much strength of conviction, in the village gods, yet they are scarcely prepared to say, "We

Outward  
Religious  
Observances

neither fear nor love these gods; we do not worship them, and we do not approve of others doing so."

Ancestor  
Worship

Like so much of what is best and worst in Honan, worship of idols has descended to the people from their remote ancestors. The present generation found the custom in existence when they were children, and the likelihood is that the same was true of many generations before them. With their tendency to revere what was approved and practised by their ancestors, it has been easy for multitudes to walk in the ways of their fathers, raising no questions as to the utility of many observances. Religion of a kind has become interwoven so closely with the life of the people that it is now part and parcel of their existence and, for better or worse, exercises a strong influence over them.

Idol  
Worship

St. Paul would not see in North Honan such temples as he saw in Athens, and it may be an open question as to whether he would call the people "very devout," ("very religious," or "very superstitious,") but one ventures nothing in saying that his spirit would be stirred within him were he to see the Honanese given to their idolatry. Given to idols they undoubtedly are, and, while it may stir a Christian's spirit within him to see them at their devotions, Paul's example may well lead him to consider the best methods of dealing with the people and the deities which they profess to serve.

The initial difficulty in considering some religions lies in failure to take up the right point of view. To him who possesses the true religion all other forms of worship seem worthy of slight regard. Following Him who is the Light of the World, it is impossible for many to see, in any form of heathen worship, "broken lights" of Him. To draw comparisons and contrasts between the One religion and the many is not difficult, but it is far from easy so to understand the true attitude of the idol worshipper as to do him full justice. Yet he has the right to look for justice from those who are the professed followers of the appointed and anointed Saviour of the world.

*The Point  
of View*

At this stage let us seek to know the facts of the case. It is a fact that in Honan multitudes of human beings desire to worship. Account for that tendency as men may, explain it in any of the ways which have most commended themselves to students of the subject, of the fact itself there is no room for doubt. The Honanese do worship. It is believed that they have done so from their earliest history, and in this respect, at least, they are not unlike the dwellers in China generally, and in other lands as well.

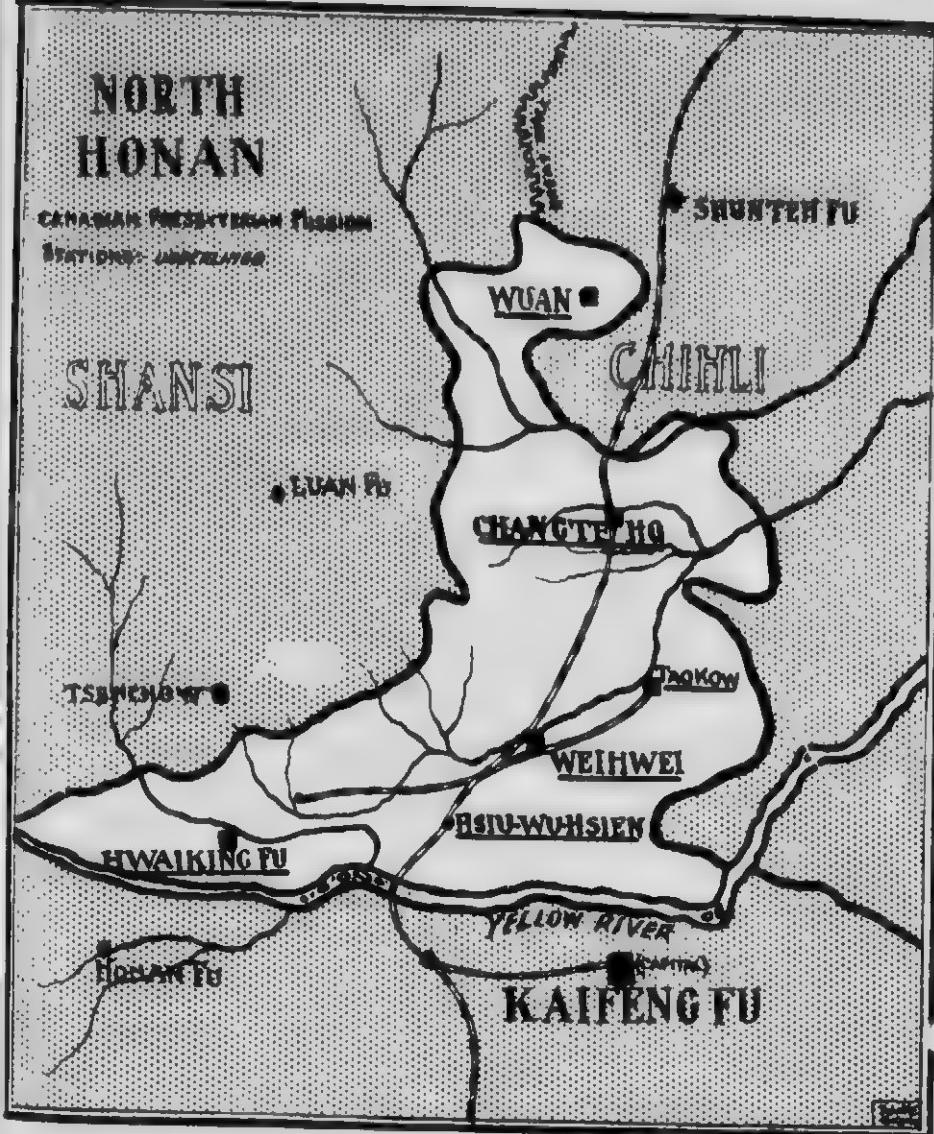
*The Facts  
about the  
Religion of  
Honanese*

The object of their worship is generally an earthen image, decorated with all the skill of the Chinese painter, and in many instances more fitted to inspire fear and dread than love and devotion. Conversations held with hun-

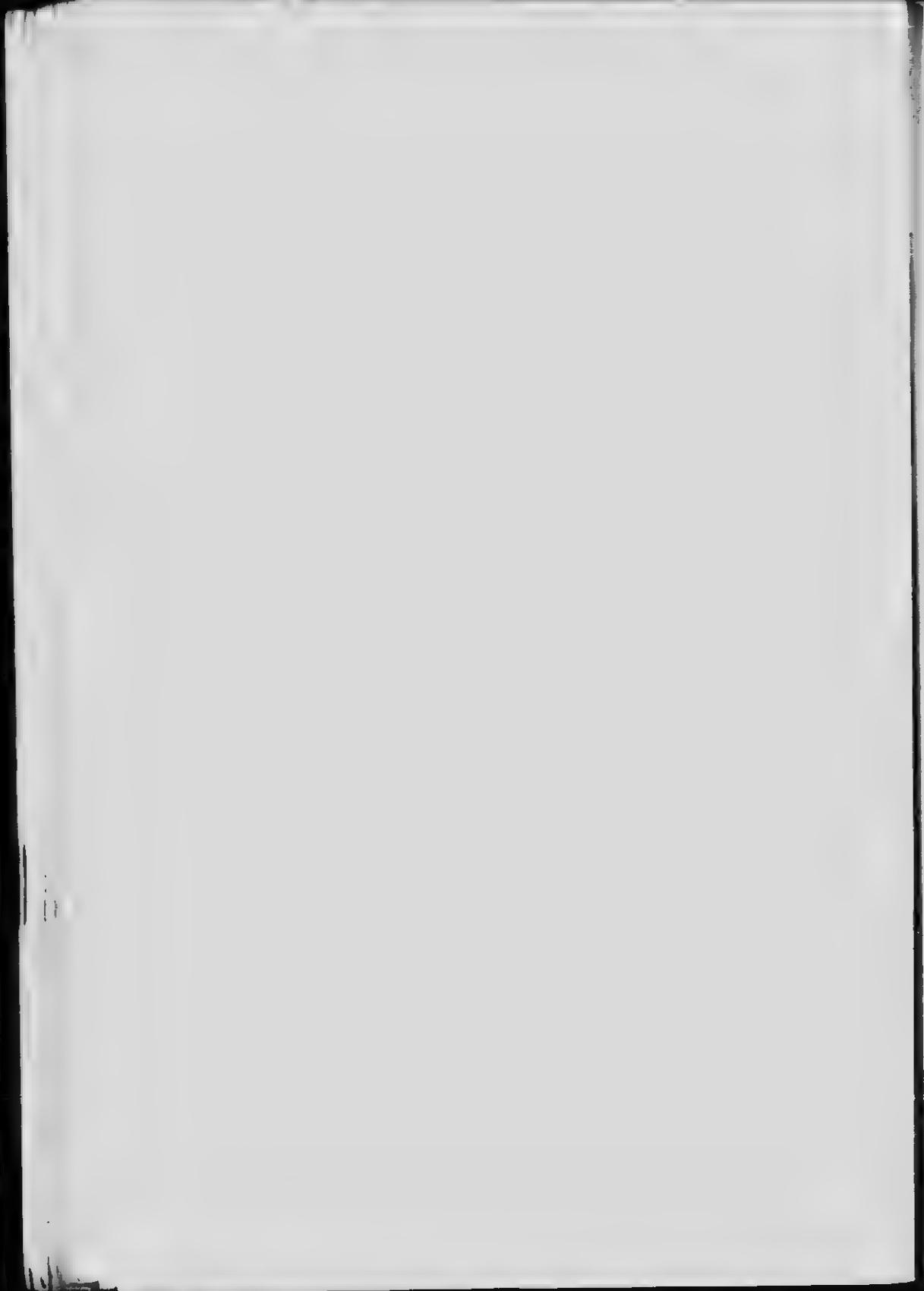
*Objects of  
Worship*

dreds of worshippers have failed to elicit in one solitary case any evidence that the minds of the worshippers were dwelling, while engaged in the act of worship, on any being symbolized to them by the image in front of them. It may admit of debate whether this may be explained by the statement that the spirit they worship is in the image, and not to be sought beyond it, or, as seems more likely, that there is no going forth of the worshippers' feelings and desires to any other object than the actual image before which they are prostrate. Those who were once idolaters and are now Christians, when questioned on the matter, say simply that they worship the idol only. In all probability there is no analysis of feelings made. They worship and that suffices them.

They worship, besides, a great variety of objects. The temples invariably have idols, many of which are representations of human beings. Some are remarkably attractive and winning in appearance, others are extremely hideous. The idols of other lands in distant ages may have been made of silver and gold, but Honan has none answering to that description. Many of those worshipped are deified men who, in their day, performed a worthy part in their native land, and who have been worshipped by later ages, largely through imperial and official influence. Honan has gods innumerable—gods of the hills and of the valleys, gods of wealth and



Map of Honan



of war, gods of the rivers and of the fields, gods of the trees and of the animals. The favourite goddess is Kuan Yin, the goddess of mercy, and there are many other claimants to popular favour. The heavenly bodies are known to be worshipped by some, and certain animals receive homage from not a few persons. The man must be hard to please who cannot find among the numerous objects of worship known in North Honan one that is worthy of his service.

There are stated times and ways of worship. The first and fifteenth of each month are always spoken of by the people as worship days. This does not mean, however, that all the people are to cease from toil on these days. It means that when and where circumstances permit, they are on those days to pay a visit to the temple and prostrate themselves before the deities. The majority of worshippers are women and children, although a considerable number of men also visit the temples. Many carry incense with them, and this is burnt before the god, as an offering. Ordinarily all worshippers bow themselves three times to the earth in token of their homage, falling on their knees before the god as they adore him, while raising and lowering the closed hands. Little time is spent in the act of worship, and rarely is the worshipper heard uttering any words expressive of inner feelings.

Times and  
Manner of  
Worship

**Influence of  
Him  
Worship** Their worship seems to have but little influence on their lives. Once they leave the temple precincts all thought of the god seems to have vanished from their minds. Out of sight seems to be out of mind. They do not ask him to share in their joys; indeed, to observers of their devotions, the joy element seems to be sadly lacking in their entire service. In trouble, or in danger, they do not look to the god for aid, and when nearing the close of life's journey his presence and blessing is not invoked. The man struggling for freedom from a degrading habit is not moved to call on the god he worshipped in the temple to give him strength to overcome what is fast dragging him downward and destroying what is best in his nature. The god is regarded as belonging to the temple, and his influence does not extend beyond the precincts of the temple.

**Ancestor  
Worship** The worship of ancestors is universally practised among the Honanese. Ancestral tablets are erected in every home, before which all the members of the family, at appointed times, are expected to bow in homage. Man is supposed to have three souls. One of these goes to Hades, one remains in the temple, and one is in the ancestral tablet. The man who fails to perform his devotions at the tablets of his ancestors is, by so doing, proving himself unworthy of his sires. To refuse to render homage to them is to cut loose from all connec-

tion with those to whom he owes what is best in life.

Sentiments of loyalty as well as piety are involved in this worship. Worthy conceptions may have moved men to render such service. The practice may in the past, as it seems to be doing now, have exercised a helpful influence on the lives of those performing it. Some regard this worship of ancestors as the Gibraltar of Chinese belief. The practice has found apologists among the followers of Christ, many of whom regard it as one which will gradually disappear as Christianity makes headway, but hold that its renunciation should not be made obligatory on Chinese believers. By many of the latter it is looked upon as distinctly idolatrous in nature, and one which should be forever abandoned by all who worship the one true God. For the present it holds its own among the many customs which sway powerfully the minds of the multitudes of the Honanese. When men know of other equally good ways of honouring their ancestors the advocates of this method will be hard pressed to justify it. As men come to test systems by their fruits in the lives of their followers, it is altogether likely that ancestor worship will be found wanting, and be then relegated to its place among the customs which have served their purpose.

Is there nothing in North Honan answering to the worship of a Spiritual Being? The be-

Influence of  
Ancestor  
Worship

Belief in a  
Spiritual  
Being

lief in Lao Tien Yeh, *i.e.*, the Old Man of the Heavens, is probably the nearest approach to a belief in one true God. Few men are met with who do not in some sense acknowledge themselves as believers in this personage, though no temples are erected for his worship. Stated periods are appointed for doing homage to him, though sacrifices and incense form no part of the devotions of his worshippers. To the average Chinese he is a great food provider. The winds, sun and rain are under his control. When drought causes scarcity of food, the blame is laid at his door. When there are abundant harvests, his goodness is thereby manifested. Men vow by his name and in their troubles call on him for help. He thus does good to men, and yet no one can tell who he is and what prompts him to such beneficent conduct. Inasmuch as he seems to be everywhere present, something like omnipresence is ascribed to him. He is a shadowy being, yet not unreal to some at least.

*Point of Contact*

Men do not stand in awe of him as they do of many deities, nor does his goodness lead them to repentance or to love such a benefactor. If you speak to the average man of any other personality his existence has to be explained, and it may be vindicated. Not so with the Old Man of the Heavens, in whom there seems to be an instinctive belief. Christian evangelists speak freely of him as China's true God, whose existence

men had somehow forgotten, and who is now restored to them in a new and clearer form in Jesus Christ. Writers on such themes do not make much reference to him, at any rate not by the name by which he is best known among the common people. As time goes on, clearer light on this "unknown" yet universally present being may be discovered. Taking what is said of him, meantime, by various classes of persons it can be used as a Chinese belief furnishing a valuable link of connection, to lead men to think of Him in whom all men live, move and have their being.

The systems which have exercised the most profound influence in Honan are Confucianism, Taoism, and Buddhism. There are articles of doctrine in each of these which clearly distinguish one from the other, and each of the systems had its own founder. So, too, there are temples belonging to each of the three religions. Exponents of Confucianism have from time to time exalted that one system at the expense of the others. Taking the average man as he is met with in Honan, he would be hard put to it were he urged to state the differentiating elements in each system. One whose long experience in China, and intimate acquaintance with scholarly and official circles entitles his words to much weight, Dr. W. A. P. Martin, characterizes the three religions of China as ethical (Confucianism), physical (Taoism), metaphysical

Religious  
Systems

(Buddhism). Buddhism has adopted the deities and spirits of other religions. Taoism has imitated the trinity of Buddhism. Confucianism despises, rejects, and adopts both. Every Chinese is a Confucianist, but most of them are, likewise, Taoists and Buddhists.

Confucian-  
ism

The Jew could scarcely be prouder of his connection with the great ancestor of his race than are many Chinese of their connection with the sage Confucius. It has been given to few men, if indeed it has fallen to the lot of any other man, to influence so large a number of human beings. Confucius lived five centuries before Jesus was born in Palestine, and was contemporary with some of the noted men of the ancient world. While reverence for the man and his teaching have kept him from being called a "peripatetic philosopher," he moved about from time to time, and gradually gathered around him a large number of disciples. The China of his day was divided into a large number of petty feudal states. The great Chow dynasty had then fallen on evil times and betrayed unmistakable signs of decay. The sage longed for an opportunity of putting his teachings to a practical test. The rulers of the warring and jarring states hesitated about giving him an official position which would enable him to prove his theories workable, and capable of being translated into life and action.

When fifty years old he was made Minister of Crime in the State of Lu. During the three years in which he held that office he administered the affairs of the State with a rare mixture of zeal, prudence, and severity. The State of Lu soon became the envy and dread of other states. Success attended his administration, but his youthful monarch was entrapped by the craft of a neighbouring prince into such conduct as led to the withdrawal of Confucius from public life. Henceforth he became a peripatetic teacher in his own and other states, being applauded and patronized, followed by admiring crowds of students, then scorned and persecuted, his life endangered more than once, and dying at last in his seventy-third year. Posthumous honours in abundance have been conferred upon him, and to many Chinese he is the ideal man and teacher.

Confucius laid much emphasis upon social relations. His system is in reality one of ethical naturalism, based on the five relationships of life. These relationships are those of prince and minister, husband and wife, father and son, elder and younger brothers, and friend and friend. It is worthy of notice in the foregoing enumeration that no place is found for any relation to an Unseen Power, and that the great sage did not inculcate the duty which man owes to God as among those to be observed by his followers.

Confucius  
as Minister  
of State

Confucius  
and Social  
Relations

**The  
Constant  
Virtues**

In addition to the five relationships of life, Confucius expounded and accentuated the Five Constant Virtues: Benevolence, righteousness, propriety, wisdom, and sincerity. Dr. Martin, quoted above for his characterization of the three religions, expounds these words as follows: "BENEVOLENCE implies an unselfish and active interest in public affairs, a charitable and forgiving spirit towards others, gratification of the wishes of parents, and the merciful treatment of the fatherless and widows. RIGHTEOUSNESS, more fully defined, means manly courage, fraternal feeling towards elders and younger persons, justice, integrity and modesty in all things. PROPRIETY demands a respectful attitude toward all persons, preserves conjugal harmony, declines much and accepts little. WISDOM means a thorough investigation of the past, knowledge of men and nature, and the constant practice of virtue. SINCERITY urges a simple and uniform life, and such absolute purity in the inner life that the words of the inner chamber should bear repeating in the palace."

**High Ideals**

Here we have surely a very high ideal of personal excellence. Were it only possible to attain to it, or had the sage given the steps by which all who sought to reach it could actually do so, men's debt to him would be abiding. It would be difficult for the greatest admirer of Confucius to claim for him a place among men

of devout, spiritual, adoring attitude. He had very high ideals. He made much of the importance of example. He was full of respect for the memories and works of great Chinese who had preceded him. He inculcated in his disciples deep regard for the worthies of earlier days. Were there nothing radically wrong with the human heart in China as in all other lands, Confucius might well be hailed as a great deliverer, but there is little to prove his power as such in the country to which he belonged, or in the lives of the men who have most fully accepted his teaching. He was coldly negative in his attitude to what is spiritual and divine. His influence has not helped the development of religious feeling among the Honanese. If man is not sufficient in himself for all things, Confucius does not direct him to any higher source for help. Although in the PRINCELY MAN we have the Confucian ideal of human life, his followers do not profess to attain this ideal. Yet it may ever be fully known how much China as a nation owes to it, or how much it has done for centuries in perpetuating a worthy standard of excellence among China's millions, who are only beginning to understand that, to reach this ideal, men must trust in Him who was both Son of God and Son of Man.

It may be said that with Confucius, the proper study of mankind is man. Christianity has mistakenly been called by some an "other-

Confucian-  
ism a This-  
World  
Religion

world religion." The system of China's great sage is certainly a this-world religion. Regarding the laws of nature, spirits and the spiritual world, he had but little to say, and no light to impart. On being asked how men could perform their duties to spirits, he replied: "We have not yet performed our duties to men, how can we perform our duties to spirits?" As to any knowledge of a world beyond, his saying was: "Not knowing life, how can we know death?" Being asked by one of his disciples the important question: "Do the dead have knowledge of the services we render, or are they without such knowledge?" his reply was, "If I were to say that the dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed; and if I were to say that the dead had no such knowledge, I am afraid lest unfilial sons should leave their parents unburied. You need not wish to know whether the dead have such knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself."

On some other subjects of deepest interest to the race Confucius was equally non-committal. It may have been wise for him to rebuke *sciolists* by such answers, but if he had anything worthy of the name of knowledge or true thought to contribute on themes of permanent interest to mankind, it is regrettable that it was withheld.

Lao Chun, the founder of Taoism, was a native of South Honan. He combined in his own person, though not in equal proportion, qualities not often found in one man. He was a combination of the idealist, the practical man, the intellectualist, and the speculative thinker. Philosophic in his cast of mind, he had glimpses of some great truths. At one time his followers credited him with the possession of great knowledge of the powers of nature.

The Founder  
of Taoism

He is believed to have been humble in disposition, compassionate in heart, and to have practised self-abnegation, urging it also on the attention of rulers and subjects. Like his younger contemporary, Confucius, he also applied himself to the study of ancient books, became acquainted with the rites and histories of earlier times, and is said to have been appointed Librarian to the Emperor. He is credited with having travelled westward, and some would have it that he did not return to his native district, but became one of the illustrious immortals. A Chinese historian relates that when Lao Chun was advanced in years, a visit was paid him in the State capital by the youthful Confucius from the neighbouring Province of Shantung, then travelling with a view to studying the ritual of State worship. Widely divergent was the outlook on life of these two distinguished men, and when they met in Honan, then came the tug-of-war.

Character of  
Lao Chun

*The Taoist System of Religion*

The followers of Lao Chun claimed to have great knowledge of the powers of nature; certain is that they discussed such subjects as the philosopher's stone, the elixir of life, and the pill of immortality, and there are legends of those who attained to immortal life. The Taoist system degenerated into a combination of Spiritualism, Totemism, Fetichism, Magic, Fortune Telling, and Geomancy. It became, also, Pantheistic in its main features. It is the Rationalistic system of China, and has been compared with the Zoroastrianism of Persia, the Essenism of Judea, and the Gnosticism of the early Church.

*Its Forms of Worship*

Dr. A. H. Smith, an unusually keen observer and student of all matters Chinese, says of this system: "It is difficult to find in Taoism at the present day a single redeeming feature. Its assumptions are wholly false, its materialism inevitably and hopelessly debasing. It encourages and involves the most gross and abject superstitions, such as animal worship of the "Five Great Families," namely, the Fox, the Rat, the Weasel, the Snake, and the Hedgehog. On the drum-tower at Tientsin it was common to see richly dressed merchants kneeling to an iron pot containing incense burned to "His Excellency the Rat," and the like.

*The Influence of Taoism To-day*

The effect of a belief in Taoism is to bring the living Chinese into bondage to demons, and to the innumerable spirits of the dead. Incredible

sums are annually wasted in burning mock-money (made of yellow or white tinsel paper in the shape of ingots) to ward off imaginary evils. Chinese demon possession, however explained, is a terrible evil. It is firmly believed that invisible agencies cut off cues, kidnap children, and do other bad deeds. In consequence, large portions of the country are, from time to time, subject to serious panics, as in 1877, when there was a cue-cutting mania, and in 1897, when it was believed that children were kidnapped, in each case leading to the wildest and most uncontrollable excitement.

The latent superstitions arising from Taoism are endless, and, while they are as dangerous to the Chinese as powder mills and dynamite factories, they are yet more dangerous to foreigners. The entire Boxer movement was a gigantic illustration of this truth, when all the laws of nature were apparently thought to have been suddenly repealed. Men who are positive that no sword which was ever forged can cut them, that no bullet rifle can penetrate their charmed bodies, that no artillery can injure them, are, in the twentieth century, perilous elements in any civilized land. China to-day is full of such men. A system which is fraught with such consequences would require a long list of individual and national advantages to offset its evident disadvantages. The system was never attended with very beneficial results,

Superstitions  
of Taoists

and China will lose nothing of any really good nature when it is numbered with the past.

Buddhism

Of Buddhism little requires to be added. This system, in its Thibetan form, entered China in the first century of the Christian era. An embassy was sent to India by the Emperor, Ming Ti, in A.D. 65, in consequence, as the Chinese historians say, of a dream in which he saw the image of a foreign god. The real motive for sending such an embassy has not been made quite clear. Was it because Taoists said that a wise man had appeared in the West, or was it due to the saying of Confucius that "The people of the West have sages (or a sage)? Or did rumour from Judea reach far distant China concerning Him who, in the fulness of time, appeared as the Saviour of the world? In A.D. 67, the embassy returned to Lo Yang in South Honan, bringing with them the Buddhist books, and teachers of that faith.

Its History  
in Honan

Buddhism has passed through various vicissitudes since its introduction into Honan. It has been both patronized and prohibited by rulers and their subordinate officials. Confucian scholars had, at one time, controverted its teachings, and, now, at another, put its disciples to death. It came, however, to stay, and has influenced Confucianism to a marked degree. It has also modified Taoism, and has contributed to Chinese religion elements not recognized in any system prior to its arrival.

It was from the outset a missionary religion, and its followers not only aimed at making converts, but were ready to suffer for their beliefs. Probably all that is most worthy of the name of reverence in the Chinese systems owes its origin to India. If it has failed to accomplish all that its early advocates expected, it has nevertheless certain features which has led even some Christians to place it alongside of Christianity.

Confucianism has temples in every leading Chinese city, but, unlike Taoism and Buddhism, it has no priests. In these temples tablets are erected to the Great Sage, as well as to other Masters, and, while it is not on record that Confucius claimed divinity for himself, he is worshipped with costly and elaborate ceremonies all over broad China. His tablet is placed in the schools, where he is worshipped as the patron of learning. Hitherto all the Chinese magistrates were required to perform periodical acts of worship at his shrines, and China's greatest teacher has been accorded honors as if he were in truth the nation's god.

Both Taoism and Buddhism have a recognized priestly class, and the systems have suffered in popular estimation by the character and conduct of these men. Many of them are grossly ignorant, knowing, in many instances, but little of the faiths by which they live, and caring little, so long as they gain a subsistence.

Confucianism has No Priests

Taoist and Buddhist Priests

If "like priest, like people," is to hold good in North Honan, only a low standard of life and morals should be looked for. Many of the priests were dedicated by their parents to the priesthood on account of poverty, and to not a few the temple has been the only home they have known. Few of these places are the abodes of either purity or piety, and Honan will gain in both when they are turned into schools for educating the men and women of the coming generation. Unless appearances mislead that day is coming on apace.

Worship of  
Heaven

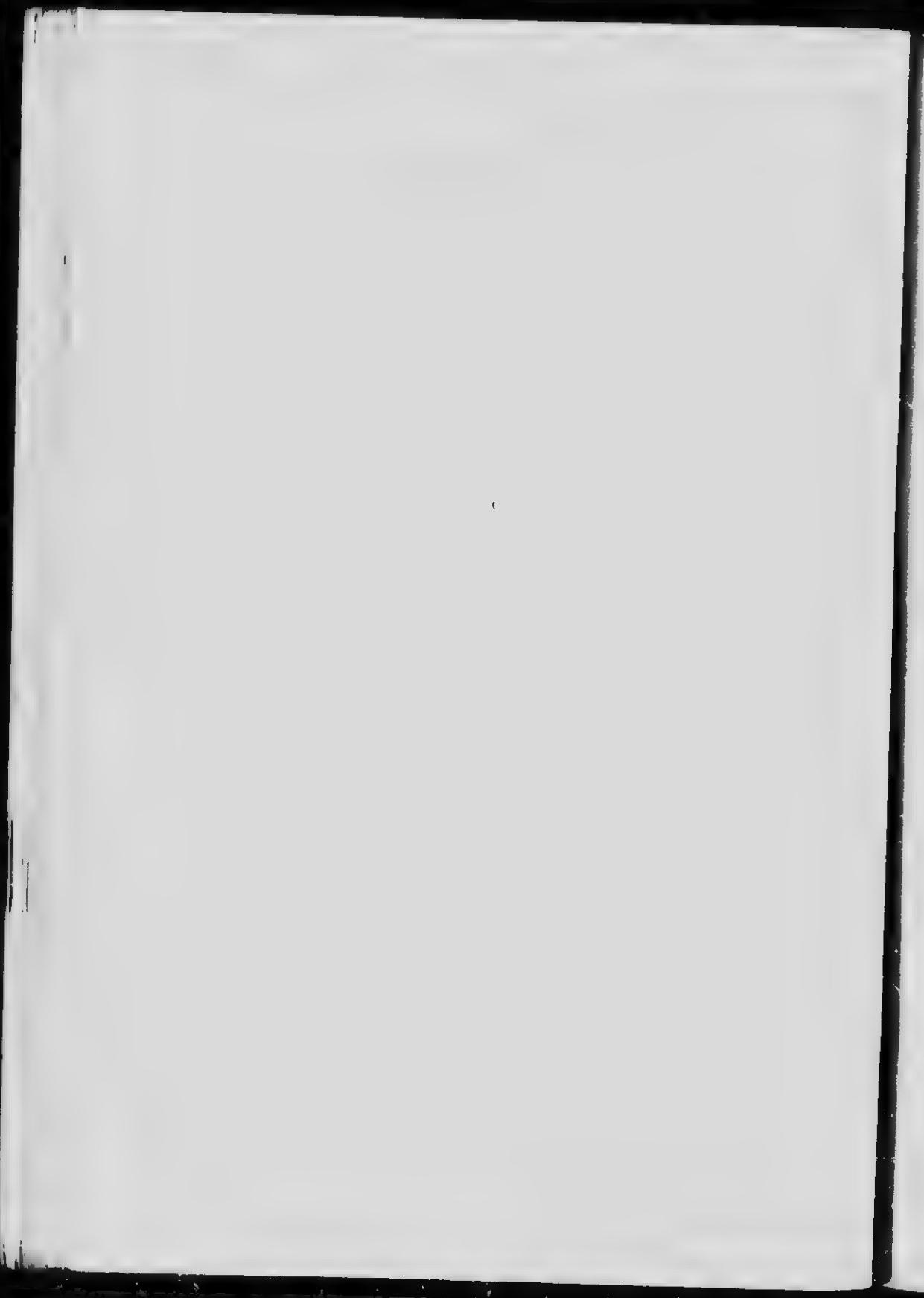
According to Chinese ritual, Heaven is worshipped at the summer and autumn solstices by the Emperor, who is the Son of Heaven, in the Temple of Heaven, in the southern city of Peking. There successive rulers have prostrated themselves before high Heaven, recognizing that they ruled by the authority of Heaven, were responsible to Heaven, confessed (some of them) their having sinned against Heaven, and besought Heaven's blessings on their subjects. Prayers have been offered there which some missionaries think might have been uttered in houses dedicated to the worship of the God of Heaven and Earth, so lofty were they in tone, and so appropriate for the offerer, and for the acceptance of the supreme deity. The Emperor was acting as intercessor for his nation before Heaven, and it has been given to few men to plead for so many millions of subjects.



Pagoda at Weihwei



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Temple of Heaven, Peking



Confucianism  
the Religion of  
the Learned Men

All the magistrates, the majority of the gentry and merchants, as well as the larger number of graduates and scholars in North Honan, are confirmed Confucianists. It is the religion of the learned, as well as the State religion. What is best in their lives they owe to this great system. To them it is the religion of China, and beside it there is neither room nor need for any other. Prior to the abdication of the Manchu dynasty a movement was set on foot aiming at popularizing and extending the influence of Confucianism. It remains to be seen how the establishment of the republic will affect the Confucian system in China. If it is elastic enough to expand as it comes in contact with Western civilization, and thus to assimilate the knowledge of the twentieth century, it may have much to do in the China of the near future. If China's reformers find it incapable of rendering any assistance in the changing times which are now assured, wise men may well speak with hesitation and reserve as to its precise place in the nation's life. That a system which has unquestionably done much for the entire national life of this ancient land, should now suddenly become effete and be superseded by another, is not to be expected. If, under the new regime, an eclectic religion should for a time become fashionable, Confucianism will inevitably be laid under tribute to furnish to the coming religion of

China its quota from the garnered wisdom of the past.

**Jews in  
Honan**

A company of Jews entered China many centuries ago, and for over three hundred years a considerable colony of them have lived in Kai-fengfu, the capital of Honan. The last Rabbi who knew enough of Hebrew to be able to conduct services in that language is said to have died early in the last century.

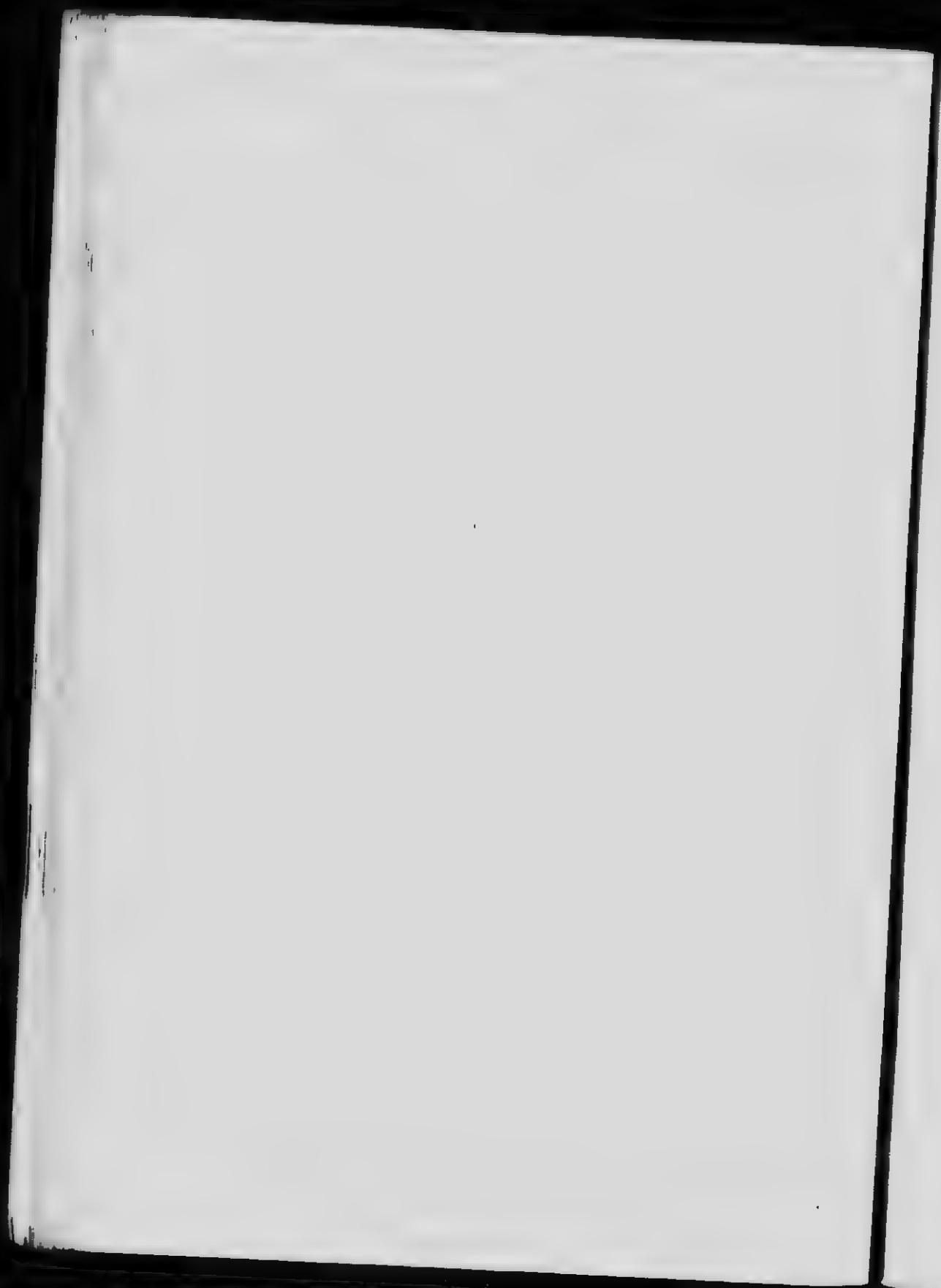
**Summary**

With so many ancient and venerable systems of belief claiming the adhesion of multitudes of men and women in North Honan, it cannot be said that the people are without religion. The prevailing systems have entered deeply into the life of very large numbers of persons. They have surely been tried long enough, on a sufficiently broad scale, and by men and women of all ranks and classes in the complex society of the province. It may not be possible to estimate at its full value how much these systems have contributed in the past, or in the present, to the physical, mental, moral and spiritual well-being of the Honanese. Each system must stand or fall by its fruits. This is the infallible test. With the advance of education, the awakening of the people's minds, and the ever-increasing stores of knowledge now being made accessible in Honan, new tests will be applied to ancient systems. Antiquity, however hoary it may be, will not suffice to perpetuate the existence of systems and customs.

which fail to minister to the abiding needs of the human heart. Nor will it be easy for disciples of ancient systems to vindicate a place for these alongside of one which experience in so many countries shows to be better adapted to every side of man's nature.

It is not necessary to plead that religion be given a place in the life of the Honanese, or, for that matter, in the life of any people. There is that in man's nature which demands what religion alone can supply. History, however, can be quoted to show that there are extinct religions, just as there are dead nations and civilizations. The number of such grows with the passing centuries. There are also national religions and what claim to be universal religions.

So far the religions of the Honanese have made no claim to universality. If they fail to retain the confidence of a province whose inhabitants have practised their rites for millenniums, it will only be because they have served their day and done all that they are fitted to do, or because the people have discovered a religion which possesses all the advantages claimed for them, besides many known to none but itself. The latter claim is confidently put forward on behalf of the religion of the Christ, which is assured of a place in the lives of multitudes. The more it is tested the greater will its superiority be made apparent.



PIONEERING AND SEED SOWING  
1888-1900

Christian missions in China are being conducted upon a large scale. It would be difficult to over-estimate the silent and yet mighty energy represented by such work, steadily continued through a long series of years, and representing the life labours of thousands of devoted men and women\* and an annual expenditure of hundreds of thousands of dollars.

True, the number of Christians is small in comparison with the population of the Empire, but the Gospel has been aptly compared as a seed. It is indeed small, but seeds generally are. Lodged in a crevice of a rock, a seed will thrust its thread-like roots into fissures so tiny that they are hardly noticeable. Yet, in time, they will rend the rock asunder and firmly hold a stately tree. Now the seed of the Gospel has been fairly lodged in the Chinese Empire. It is a seed of indestructible vitality and irresistible transforming power. It has taken root, and it is destined to produce mighty changes. It was not without reason that Christianity was spoken of as a force that "turned the world upside down," though it only does this where the world was wrong side up. It is significant that the word translated "power," in Romans 1: 16, "The gospel is the power of God," is in the Greek the word that we have anglicized in common speech as "dynamite." We might, therefore, literally translate Paul's statement: "The Gospel is the dynamite of God." That dynamite has been placed under the crust of China's conservatism, and the extraordinary transformations that are taking place in China are, in part at least, the results of its tremendous explosive force.

—Brown: *New Forces in Old China.*

\*5,144 foreign missionaries in China. See *China Missn. Year Book, 1912.*

## CHAPTER III

### PIONEERING AND SEED SOWING

1888-1900

THE ninth decade of the nineteenth century, 1880-1890, will be memorable in Christian history for the marked interest taken in the problem of world-wide evangelization. On both sides of the Atlantic this interest was manifested in manifold ways. As a result of Livingstone's death and Stanley's appeals new societies had already been established, aiming at extending mission work into the very heart of the dark continent. The work of some members of the Cambridge Band, and the sending out of one hundred new workers in 1887 by the China Inland Mission, called attention anew to China's spiritual needs and claims. The publication of John G. Paton's autobiography added another chapter to the modern Acts of the Apostles. Dr. Pierson's "Crisis of Missions" was a clarion call to the Churches of the world. Following a notable address by this last author at the Northfield Convention in 1886, the Student Volunteer movement began with the enrolling of one hundred students who announced their willingness, God permitting, to become missionaries. The London Pan-Mis-

Revival of  
Missionary  
Interest

sionary Conference, in 1888, drew together, in the metropolis of the British Empire, a host of distinguished friends of missions from all parts of the world, and focussed attention on modern missionary principles and methods. It was fitting, ere the century drew to a close, that the Christian world should know what God had been doing, through His Church, to make known to all men the Gospel of His grace.

**Canadian  
Church  
Aroused**

In this remarkable missionary revival the Christian churches of Canada were privileged to share. Students in the various institutions of learning became profoundly interested in the movement. For several years, representatives of different Churches had, by letters and addresses, been preparing the Canadian public for a great forward move. From every mission field, Christ's workers had written of opening doors, of deepening interest, of urgent need, and of ever-increasing opportunities.

**Appeals of  
Robertson  
and Mackay**

James Robertson had stirred the Presbyterian churches of the Dominion as he told of the wonderful West land, with its limitless possibilities, its seemingly boundless prairies, its vanishing aborigines, and its homes for coming millions. George Leslie Mackay, by his record of Apostolic devotion, tireless industry, unusual versatility, stern endurance, and powerful persistence, as well as by the letters which told of obstacles overcome, of cities opened, of converts won, of churches planted and growing,



McTure

Grant

MacGillivray

Malcolm

Grooth

MacVicar

The Pioneer Presbyterian of 1893 (MacKenzie unavoidably absent)

Smith



had given the now united Presbyterian Church in Canada a new conception of Church life and work in the nineteenth century.

To thoughtful minds it became clear that a <sup>Dawn of a New Era</sup> new era in missions was about to dawn. The Church must respond to the beckoning finger of her exalted Head. To cope with such a situation there must be advance in all directions. Christ's work at home and abroad must be made central in all the Church's councils, and to that work His redeemed must freely consecrate their choicest gifts. If the Church does not move, the opportunity will not remain permanently open to her, but move she must, for that is clearly part of God's purpose at this time.

A number of students in Queen's College, Kingston, and Knox College, Toronto, became <sup>Students Become Interested</sup> personally and profoundly interested in the new forward movement. For a time their activities were confined to the College halls. When these were closed for the vacation, work on a broader scale was undertaken. College bands were sent out to address congregations, to converse with individuals, to scatter information, and to attempt to enlighten Christian sentiment, so that there might be a worthy response to the Master's call.

For the Presbyterian Church, at least, the <sup>Home Mission Claims</sup> time was a critical one. Canada was a new country, gradually opening up, and demanding, as many believed, the service of every theological graduate. No other land could

have such claims on young Canadians as the great Dominion to which they belonged. It was the duty of churches in the older settled countries to send out workers into the unoccupied fields. Should Christian men in Europe fail to respond to the call addressed to them, at their door must be laid the full responsibility for refusing to advance at God's direction. But many good men honestly believed that Canada's graduates should man Canada's needy fields, and allow the heathen world and its clamant demands to appeal to young men in other lands.

*Argument  
for Foreign  
Missions*

There was a show of reason on the side of those who thus spoke. Canada was a new country, and to win the Dominion for Christ should be the aim of all the Christian churches within her borders. On that there was no room for two opinions. But then, Canada was a country of extensive resources. Men were growing wealthy on every hand. Church members shared in the abounding prosperity. Were they to spend all the wealth acquired on their own land, their own homes, their own churches? To do so would not be in harmony with the genius of Christianity. It would not be true to the spirit of the Christ.

*The True  
Christian  
Church*

The missionary church, and it alone, is a truly Christian church. Let men give Christ His

rightful place in their lives and He will lead them away from all that is narrow, to share in His sympathy for a perishing world, to go according to His command, and to send His Gospel to the uttermost parts of the earth. From the pulpit and platform, as well as through the press, let the world's need, the Master's command, and the Christian's duty, be made widely known, and the right response will soon be heard.

Ere long the answer was heard, and in such a way as to gladden those who quietly pled for the taking of a forward step. The Foreign Mission Committee of the Presbyterian Church soon heard that the alumni of Queen's and Knox Colleges were taking steps to found a College Mission, and send out their own graduates as the pioneer workers. They were willing to undertake the support of these workers, and thus some initial difficulties were cleared away.

For a time it was thought that the new Mission should be in South China, as that would place it at no great distance from Formosa. Fuller consideration, however, led to the abandonment of that intention. North Honan was selected as the new field, and Rev. Jonathan Goforth, of Knox College, and Rev. James Frazer Smith, M.D., of Queen's, were the men appointed to open the way. The latter, in order the better to fit himself for his work,

The  
Church's  
Response

Honan  
Selected

was to take special medical studies, while the former was commissioned to go through the churches imparting information and awakening missionary enthusiasm.

First  
Missionaries  
Leave for  
China

News having reached Canada of great distress in Honan, as a result of great floods during the summer of 1887, it was decided that Mr. Goforth should leave for China on an earlier date than was intended, leaving Dr. Smith to complete his studies. Mr. and Mrs. Goforth left for China in January, 1888, and landed in Chefoo, where, later in the same year, they were joined by Dr. and Mrs. Smith.

Naturally the founding of a new Mission led many to enquire concerning Honan and its people, and efforts were made to supply them with such information as was then available. The Church had launched the Mission in faith, but neither the newly sent men, nor the Committee responsible for consulting with and directing them, knew the field at first hand. It was deemed wise that at the earliest possible moment the workers sent out should visit and report on the scene of their future labours.

First  
Missionary  
Tour

Dr. Smith had been in Chefoo but two weeks when he joined Mr. Goforth in setting out on a tour through North Honan. They were fortunate in having, as guides and travelling companions, Revs. A. H. Smith and F. M. Chapin, missionaries of the American Board in the Province of Shantung. On this, their first tour

into Honan, they travelled over 1,200 miles by cart, saw many hundred villages, met the Honanese in their own province, and learned much concerning both country and people. They entered thirty walled cities, going as far south as the Yellow River, where they had an opportunity of observing the destruction caused by that river the previous year, and also the manner in which the officials and people were closing up the long breach in its banks. On their return from their long tour of investigation, much of the information gained was conveyed to the Church papers in Canada, and Honan soon became better known to ministers and people throughout the Dominion.

1888 had not closed before the earliest workers were reinforced by the arrival of Dr. William McClure and Rev. Donald MacGillivray, M.A., the former a graduate of Montreal Medical College, and the latter of Knox College, Toronto. Four workers for Honan were now in China, and before the Mission was a year old, two of these were in the interior of Shantung, busily engaged in the study of the Chinese language, while closely observing the methods pursued by the missionaries of the American Board at whose stations they were temporarily residing, several hundred miles nearer Honan than when they were in Chefoo.

The information obtained by the two workers while on tour in Honan, sent to the Home

Reinforce-  
ments

churches, was as seed on good ground. The conviction grew that new workers must be sent out to join those already on the way to North Honan. In the graduating class of 1889, in the Presbyterian College, Montreal, there were four student volunteers. Three of these were accepted for service in Honan, and it was decided to send them all out that year.

Revs. John MacDougall, B.A.; John Harvey MacVicar, B.A., and Murdoch MacKenzie, with their wives and two trained nurses, Misses M. McIntosh and J. Graham, sailed for China in the autumn, were met by Dr. McClure in Tientsin, and, under his guidance, escorted to Lin Ching on board Chinese houseboats, arriving early in December, 1889.

The  
Presbytery  
of Honan

The General Assembly of 1889 had resolved to constitute the seven ordained men into a Presbytery, and, on the evening of their arrival in Lin Ching, the Presbytery of Honan was formed, with Mr. Goforth as its first Moderator. The new Court began its work by deciding on Changtefu and Weihweifu as the first centres to be occupied as Mission Stations in North Honan. The Presbytery passed a resolution of hearty thanks to the missionaries of the American Board, and, after expressing its profound gratitude to Almighty God for His guidance, protection, and goodness to all its members at each step of their journey, and in faith that He would overrule all for His own

glory, and speedily open the way for entrance into North Honan, proceeded with its work as a court of His Church in a new and strange country.

It deserves mention in passing that not only was a new Mission formed, and a new Presbytery added to the Presbyterian Church in Canada, but what was practically a new method of support was also approved. Two of the members of the Honan band were supported by the alumni of their respective colleges, three were supported by congregations, and two by individual members of the churches to which they belonged. It was understood that these congregations, and all who undertook the support of workers in Honan, were doing this over and above their usual contributions.

The Mission came into existence as the result of an unusual manifestation of missionary zeal. It was heartily approved by the Assembly, and its support was provided for by friends willing to show their hearty sympathy with the advance movement. The great majority of those sent out during the quarter century of the Presbytery's existence have had their support guaranteed largely in the manner described above. The hope of all is that as the Mission began, so it will continue in future years. Unbroken continuity may thus be the lot of this method in our Honan Mission.

A New  
Method of  
Support  
Adopted

*Second Tour  
in Honan*

All the workers were busy with the study of Chinese during the winter of 1889-1890, and in the spring of the latter year, the four workers who arrived in 1888 decided on a tour by house-boat into Honan. The physicians went fully provided with medicines and instruments that they might begin the healing ministry among the multitudes of sufferers in Honan. The clerical members went carrying with them an abundant supply of Christian literature, and having as their expressed purpose, to preach Christ to thousands of men who had not heard His name. Christian assistants from other missions went as members of the party, and with high hopes all took their departure southwards.

*The  
Journey*

The entire journey was made by the Wei River, and on arriving in Honan the intention was to rent suitable quarters in Chinese inns where the work could for some days be carried on. Two members of the Mission had made a tour in Honan in the autumn of 1889, and were then received by officials and people in a friendly spirit. The reception now accorded the larger party was the very reverse of friendly. The brethren who made their way to Changtefu were visited by messengers from the Mandarin on their arrival, and given to understand quite plainly that their presence was not welcome, and they would do wisely to move on. Rather than arouse needless antagonism they did move to a city west of Changtefu, but were soon

followed by other messengers, and warned of the danger of disobeying the Magistrate's orders. There could be no doubt left in their minds as to the official attitude in that district.

If those who sought to work in the north had a decidedly warm reception, the two brethren who went to the south had one which was meant to be chilling. Account for it as they might, it was evident that, then at least, the time was not opportune for a long stay, to say nothing of attempting to rent buildings. They meant the trip to test the feeling entertained towards them by those in authority, as well as by the common people, and the result was disappointing in both directions. To visit Honan might be possible. To locate in a prefectoral city, as was intended, would be no easy task.

The situation was one calling for calm deliberation, and a decision that would carry the assent of all the workers then on the field, although it might reverse their previously expressed judgment, and tend momentarily to discourage the Church in Canada. We could pray our way into Honan, but to force our way was clearly not our duty.

On their way back to Lin Ching the workers in the north were offered suitable premises for a Mission compound in the market town of Chu Wang, a mile distant from the Wei River, and the centre of a densely peopled section of

*The Reception*

*Offer of  
Premises in  
Chu Wang*

country. This offer was the first of several reasons which led Presbytery to reconsider the whole question of seeking at that time to establish the early Mission Stations in prefectural cities.

A Difficult Situation

The situation was full of difficulty. Seven men were wistfully looking forward to settling in the province to which they had been designated by the Canadian Church. That Church was longing for news of an encouraging nature. If openings could speedily be secured in smaller towns, why not enter these, and leave the future to a more auspicious season, when all ranks and classes of Chinese would give credit for good motives, and cease thwarting well-meant endeavours?

Plans Changed

Opinions may still differ as to the wisdom of the decision then registered, but it was one which secured the hearty assent of the parties most directly concerned. It did not mean abandoning the original policy, but holding it in reserve, to be acted on when circumstances made that the wise course to pursue. The move on the larger cities was given up, and Presbytery decided to enter upon negotiations with a view to securing working centres in smaller towns.

Chu Wang Occupied

Houses might be bought, rented, or mortgaged. By treaty, foreigners were permitted to own property in the interior of China. Much

wisdom was called for as to the means to be used in obtaining possession. A weak landlord could be terrorized by neighbours and superiors. A strong man could hold his own against all odds. A good-sized compound was mortgaged in Chu Wang in the beginning of the summer of 1890. The deeds were handed over without any serious opposition, and Messrs. McClure and MacGillivray were appointed to take up their abode in that town, to begin, in the autumn, such work as might be found possible. Care had to be taken that no offence should be given to Chinese sentiments by the slight changes necessary to make the houses habitable, and suitable for carrying on a limited amount of medical and evangelistic work. Danger to the health of the workers was thereby reduced to a minimum, and with eager expectancy all looked forward to the time when work for Christ would be fairly begun. It would mean much to have an actual foothold within the province.

Autumn came, and with it the longed-for opportunity. Patients came to see the much-talked-of foreign physician, and goodly numbers of them were so treated that they went away partly or wholly cured. Books were offered and readily bought by many persons. The men on whom devolved the weighty responsibility of breaking ground in Chu Wang

*Work Begun*

were men who by natural temperament, and knowledge of the Chinese language, were admirably fitted for the work given them to do. They loved the people. They loved their Master, Jesus Christ, and rejoiced in being permitted to make Him known to the Honanese. For a time the signs were all propitious. The confidence of a few persons seemed to have been won. New patients were courageous enough to submit themselves to treatment by the new Doctor, and no bad results were known to have followed. Could it be that Honan was to be occupied so easily by the hated foreigner? In quietness and confidence the workers were beginning to possess their souls.

A Friendly  
Visit

A month passed by, and still they were in undisturbed possession. One day a visit from a number of friendly neighbours was announced. Cards were presented by the visitors and a cordial welcome accorded them by the Canadian hosts. Many complimentary remarks had been exchanged, when suddenly the interview took a decidedly strange turn. Chu Wang was said to be a very mean town. The natives were a turbulent and rude lot. It was altogether an unfit abode for such distinguished men from afar, and, being their friends, the kind-hearted visitors advised them to seek for residence in a larger city, where they would have a worthier class of people and greater scope for their benevolent activities.

That was the first indication of the coming storm. Events developed rapidly after that visit. Some days later a mob of several hundred "rude fellows of the baser sort" made a raid on the occupied portion of the buildings, carried off what seemed to them of value, destroyed much of what remained, and left the missionaries in possession of the compound, but destitute of almost everything fitted to be of  
use.

Indications  
of a  
Coming  
Storm

Alas for freedom from molestation in a small town! Fortunately no violence was done to the missionary workers, and no effort was put forth to drive them off the field, but it was thought they would surely be more than glad to betake themselves to some more hospitable locality. With what must have seemed to the people of Chu Wang a strange perversity, God's servants failed to see it to be their duty to leave. They were at the post of duty, and would remain there till they received a clearer sign of His purpose to have them depart. That sign was not given and so they decided to remain.

Missionaries  
Remain at  
Their Post

As all efforts to effect a local settlement of the case ended in failure, it was decided that Mr. MacGillivray should remain in charge of the compound, while Dr. McClure was instructed to proceed to Tientsin and lay all the relevant facts before the British Consul. He in turn had these submitted to the great Chinese Vice-roy, Li Hung Chang, and, entirely through his

Appeal to  
British  
Consul at  
Tientsin



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intervention, but in a much shorter time than was usual in such cases, a decision favourable to the Mission was given. What had been recovered of the stolen goods was to be returned to the Mission. Compensation should be paid for what had been destroyed, a peace banquet should be provided, and two proclamations, friendly in character and guaranteeing protection, were to be issued by the local authorities.

**Victory for  
the Mission**

The Mission thus emerged victorious. In the summer of 1891, Dr. and Mrs. McClure proceeded to Chu Wang, and the Chinese soon saw the beloved physician treating such patients as came to him, while his wife received her Chinese sisters and to them made known for the first time the story of redeeming love. As might be expected, a sullen spirit was shown by some of those who had been foiled in their carefully devised plan to eject the Christian workers. Patients required more than ordinary courage to be willing to undergo treatment from a hated foreigner. Their need, however, was urgent, and ere long patience, courtesy, skilful dealing, and Christian kindness, won the day. A time came when hundreds of patients were regularly treated and a severe strain put upon the strength and endurance of the workers.

**Hsin Chen  
Occupied**

During this year (1891), premises were also secured in the market town of Hsin Chen, in the southern section of the field. In the autumn Messrs. MacGillivray and MacVicar removed

thither, and undertook to preach to those who called, as well as to supervise the necessary repairs to the houses. Events developed quickly here as they had done the previous year in the north. In this town the workers were subjected to brutal personal treatment at the hands of a Chinese mob, and for a time their lives were in imminent danger. All the money in their possession was handed over to the leaders of the assaulting band, and the situation had become perilous in the extreme, when the arrival of two other foreigners was announced. They were Dr. Smith and Mr. MacDougall, who came just in time to rescue their brethren from peril, and it might be from death. Their timely appearance on the scene startled the roughs and rowdies, and led at once to the abandonment of their uncalled-for brutality, giving an opportunity for calm talk over the entire situation. God had so timed events that the counsels and doings of evil men were frustrated, the lives of His servants preserved for further usefulness.

Thus foothold number two was retained for the Mission. The workers remained quietly in possession of the compound, and in a few months work there was also begun. As a result of their preliminary experiences in the two centres the workers became convinced that entrance into Honan was likely to be attended with considerable difficulty, but doors of use-

fulness were opening wide before them, and advantage was taken of every opening that presented itself.

*Study of  
Language*

In such circumstances as those narrated it was not possible for the workers to give to the study of Chinese all the time necessary. If the Gospel is to be given to the Honanese it must be through the medium of their own language. To acquire a good working knowledge of it involves assiduous study and constant use of all one's faculties. Daily contact with the people gives the practice needed to obtain freedom in expression, and Chinese modes of expression must be closely studied. There may be more difficult languages to learn than Chinese, but to the average man it presents a sufficient number of peculiarities to make its acquirement a formidable task. To master it is the task of a life-time, and is the achievement of a comparatively small number of persons. But it is possible for everyone willing to devote enough time to the task, to obtain such a knowledge of it as enables him to present to all who listen with some degree of attention, the main facts of the life of the Christ, and the priceless blessings coming through Him to all who trust Him.

There is a joy peculiar to the Christian worker who grapples with the many difficulties of a strange language that it may be used to declare the Gospel tidings. It is for Christ's sake that the language is learned. He is to be exalted in

teaching and preaching by those acquiring it. Chinese had been used to express a great variety of ideas, but till the coming of the missionaries, Christian truth was not among these. Being used to convey God's message to perishing men and women, the language is now rescued from unworthy uses and applied to the highest purpose for which any language has yet been employed by man.

The time for sowing Gospel seed on a large scale had at length arrived. Patients, many of them from long distances, were constantly in attendance at the Dispensary. All, if they so desired, could hear the Gospel. Many bought Christian books and heard for the first time of the salvation in Jesus Christ. The truth concerning Him arrested the attention of numbers, before whose minds the facts of His life were constantly kept. These facts were soon known by many, but they were chary of committing their lives to Him, and were not conscious of such sin as made His death a necessity for them. Many returned to their homes cured of their diseases, with kindly feelings toward their benefactor filling their hearts, and with some glimmerings of Christian truth as well.

Village visitation was begun at an early stage. In that way many were reached who would not visit the Mission centre. It was necessary to know the people in order to win their confidence, allay their suspicions, and cause them to regard

*Seed  
Sowing*

*Visiting the  
Villages*

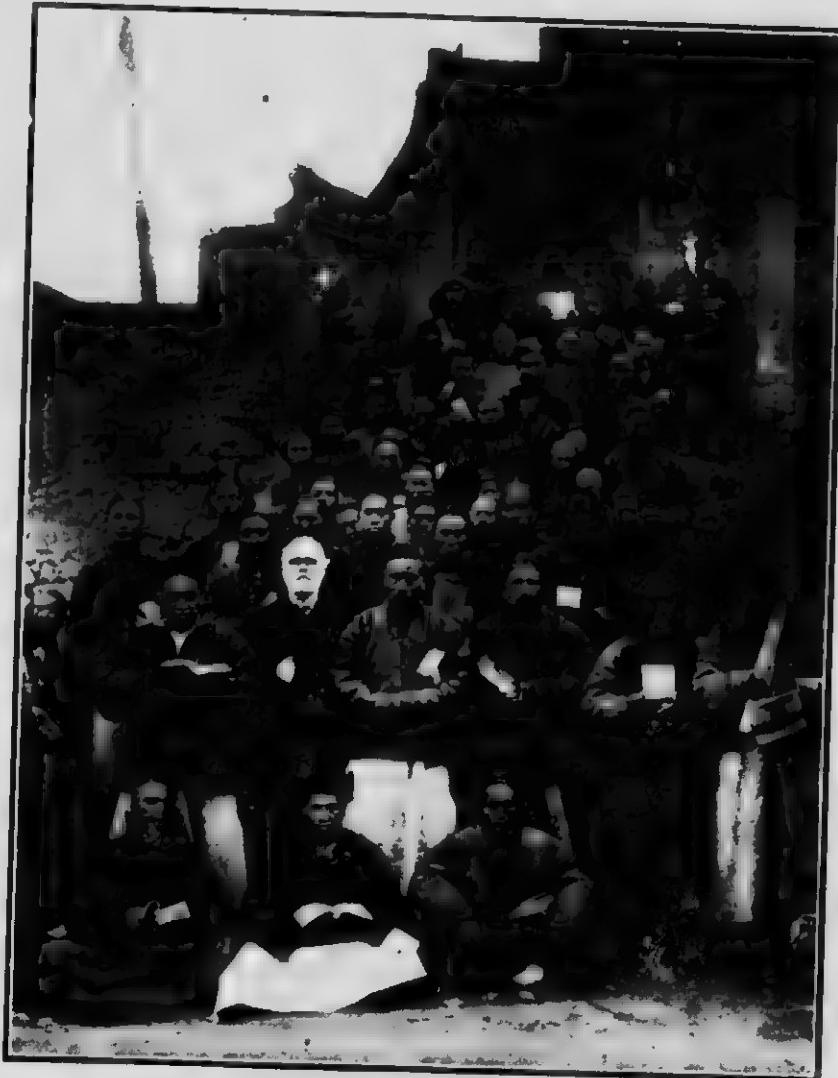
the missionaries as friends who wished them well, and who sought no gain of a personal kind in preaching Christ and his salvation. Questions were invited and occasionally some strange ones were asked. The missionaries endeavoured to answer all that were relevant, as well as many that were not germane, and, in turn, had many questions to ask. Feelings of mutual confidence were thus awakened, and friendships formed which in some cases became abiding.

**Willing  
Hearers**

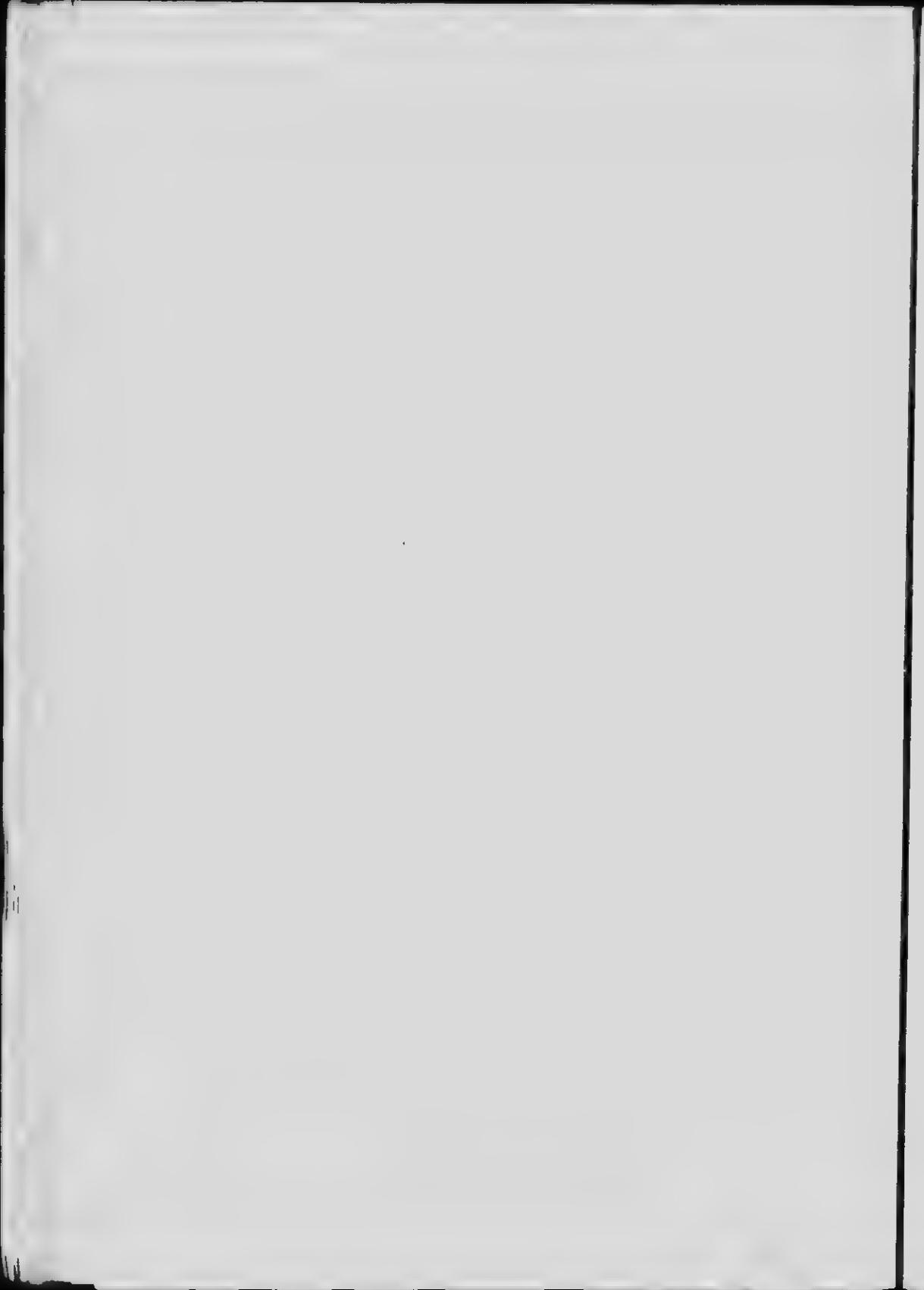
The Honanese are an open-minded, fairly candid, genial, talkative people. They can be drawn out on many topics, and it is easy to find those who are willing to listen to the Gospel story. Almost without exception the hearers are listening to it for the first time, and for some the first may also be the last time. Thus the speaker's position is a privileged, yet a very responsible one. Many topics may be touched on, but if Christ is not presented, an opportunity is lost forever.

**Preaching  
at Fairs**

It was soon discovered that the people were in the habit of congregating in great numbers at theatrical entertainments, markets and idol festivals. The missionaries took advantage of this to meet them at such places and to offer Christian literature for sale; where possible, to preach; to remove false impressions; to make known the true purport of their presence in Honan, and to win followers for the Saviour of the world.



Preachers at the Hsun Hsien Fair, 1908



Yeoman service was rendered in those days by the evangelists loaned by other Missions. They were Chinese, though labouring under the disadvantage of not being natives of Honan. They, too, at one time were strangers to Christ. They had suspected and feared His servants as some of the Honanese evidently did, until in love Christ drew them to Himself. For years they had been sitting as learners at His feet, and could now speak with confidence to men situated as they had been at an earlier period.

While Christ's servants were thus at work <sup>Opposition</sup> sowing the good seed of the Kingdom of God, enemies were also busy sowing tares. They sowed the seed of suspicion and slander. Vile stories were circulated. The missionaries were accused of bewitching the people. It was said that children were caught that their eyes might be gouged out and used for medicine. Cellars were known to be in the houses occupied by the foreigners, and these were thought to be used for hiding the little unfortunates. Parents were warned of the danger to their boys and girls through the presence of such men. Christianity was not one of the three religions of China, so none should embrace it. They became unfilial as soon as they did so.

In some districts were posted what professed <sup>Open</sup> <sup>Enmity</sup> to be official proclamations, wherein all loyal sons of Han were called on to beware of the pestilential teachings disseminated by the

foreign devils, and by their du...ng the common people. Village crowds were harangued by embryo orators, declaiming against the base men who could forsake China's hoary customs and follow cruel and crafty men.

**Property  
Attacked**

Men were not content, however, with the mere circulation of such reports. In Hsin Chen a large building, in the yard adjacent to that occupied by the missionaries, had been mortgaged by them. For a time it was left untouched in the hope that the storm might blow over. That was not to happen. A street mob entered the yard and began destroying the building. Men thought the Christian workers would seek to defend their property, and thus furnish an excuse for attacking them. Such not being their intention, no attempt was made to interfere with the lawless mob. While they were busy wrecking the large house, work for Christ was going on close by as usual. The district magistrate was informed of what had happened, and in a short time the Mission was paid full compensation money for the lost property. But the missionaries were not interfered with, and continued daily at their work.

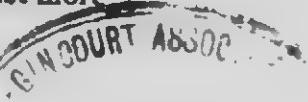
Workers were engaged in carrying out some repairs on the houses in the Mission compound, and the street mob decided to forbid their entering the yard. The Wei River ran close behind the compound and it was seriously planned to

forbid anyone drawing water from it for the Christian workers. One of these went some miles away to attend a fair, where the mob gave him a very warm reception; however, no violence was done him and he returned to the Station with somewhat mingled feelings. To the credit of some Chinese, let it be stated that there were men at the fair who pled on his behalf and urged their fellows to do him no injury. During these difficult days a boat was hired by the missionaries, that occasional trips might be taken in it and relief obtained from the pressure in the yard, but the crowd was watching at every point, and showed its spirit as often as possible.

As long as Hsin Chen remained a Mission Station, the Mission workers, while retaining their foothold, continued to be the objects of a somewhat unwelcome attention.

Knowing how the Christian workers were regarded by the people generally, it required some grit and determination for many persons to ally themselves openly with such men. At an early stage of the work God's Spirit touched the hearts of a number. Among the first of these to take a stand for Christ was a confirmed opium user. A number of his friends soon followed his example, but all did not remain true. An able Confucian scholar from Shantung, who was engaged in the capacity of teacher of the language, was awakened to see in Christ more

First  
Converts



than he had ever found in China's great sage, and he too came out on the Christian side. Some of his friends also became Christians. Another confirmed opium user, in the village of Hsin Tsun, abandoned that drug, became a believer in Christ, and was soon used to lead several of his fellow villagers to read and enquire into the meaning of the new doctrine.

*Study of  
The Word*

A small farmer from Little Fort, becoming interested in the Gospel, frequently travelled twenty miles to attend Sabbath services, and soon had a company of his neighbours reading the New Testament with him. Some patients in the hospital devoted spare time to listening to the truth and on departing took portions of the Word of God with them, as a result of which a few became disciples of Christ. A painter, who painted for the idol temples, heard the truth, which so worked on his mind as to lead him to abandon his idols, and then to further reading and study. In time he became a decided Christian, and was used to lead some companions also to trust in Christ.

*Small  
Beginnings*

Those were the days of small things, but Christianity itself began in Palestine with such days. A real beginning was made, and the after life of quite a number of the very earliest enquires showed that Christ became very precious to them, that He won their hearts to Himself, so that for His sake they were prepared to give up much that was of value to them.

As one and another began to enquire into *Enquiries* the work and claims of Christ, it was evident that the word had reached, in some persons at least, the deepest springs of life within them. Mixed motives moved them in seeking the Saviour. Probably very few came to ask about Christ with a sincere desire to repent of sin and lead pure lives. In the light of their past lives that could scarcely be looked for. But main facts concerning the Saviour and his priceless salvation were made known. Some things at least of what was implied in becoming His followers were laid on their hearts and consciences, and they were asked to become learners at His feet, believers in Him as the only Saviour, imitators of His example, and students of His doctrines. As they conversed with Him, much that had been obscure would become plain, and they would in their own hearts find evidence of what He, Himself, revealed to them. Growth in knowledge and in grace would go hand in hand. Vitally united to Christ they would become fruit-bearing branches of the true Vine.

Much had to be forsaken by those declaring themselves the Lord's. Companions of former days must be abandoned, and that was emphatically a hard duty to perform. The missionaries did not in many cases fully understand their men, and so were not able to give such advice as in similar situations they could give at home.

*The Cost of  
a Decision  
for Christ*

SCARBOROUGH TOWNSHIP  
PUBLIC LIBRARIES

They were to grow in knowledge of the Chinese heart and ways of thinking as they dealt with some full-grown men now become babes in Christ.

Station  
Classes  
Organized

As enquirers increased, Station classes were organized for their instruction. Men were invited to come for ten days to the Mission centre, where the pastors taught them from the New Testament, mainly from the four Gospels, and from a number of simple Christian catechisms and other manuals. The classes gave opportunity for exercising mutual confidence and thorough honesty. Men were asked to be honest with their own hearts in God's sight, and to listen day by day to His voice.

Self-support  
Urged

Those attending the first classes were exceedingly poor. When asked to come from their own homes to study and learn, poverty was pled as a reason for not doing what they admitted would help them spiritually. Knowing the deep need, it was decided to defray their expenses while at the Mission Station. This continued for a time, but experience proved it to be most unwise. It led to strife among the members of the classes, and gave some the thought that (say what they might) the missionaries would give financial aid when asked to do so. Further, this method must be given up if ever self-support is agreed on, and to have a company of dependent Christians is no part of Mission policy.

It gave the missionaries no little trouble to make the transition with these classes from Mission-support to self-support, but the change was called for, and they have not regretted that it was made. The converts, too, in a short time, came to believe that it was urgently called for.

*Encouraging Results*

As the urgent needs of North Honan became known to the missionaries, appeals were sent home by Presbytery for more workers. To these the Canadian Church gave prompt attention, and workers on the field were cheered from time to time by the arrival of reinforcements. Five times between 1892 and 1899, fresh relays from the home land joined the small force in Honan. Had all the original members been permitted to continue their labours, this would have given a goodly force on the field. The joy of welcoming to the varying experiences of the Mission the new bands of recruits was offset by the sorrow of parting with dearly loved workers who had come in the early years. Between 1892 and 1897, four married workers retired from the Mission. One of the unmarried lady workers was compelled to leave after being only a year in China. Even in some Canadian Presbyteries the withdrawal of so many workers in the time specified would affect many lines of Christian activity. To the Presbytery of Honan it meant that work begun could not be continued, and that doors which were wide open could not be

*New Workers Welcomed*

entered. Unlike the workers in Canada, those going to Honan must spend years in studying a new and difficult language ere they are able to undertake missionary responsibilities.

A Year of  
Special  
Trial

1894 will always be remembered as a year of special trials in the Mission. Two families went to Canada on furlough. Smallpox attacked one of the married lady workers. One of the stations had to be closed for the season. The doctor who was to have taken charge of the other centre was laid aside by typhus fever a few days after he went there. An unusually heavy rainfall spread desolation in some districts, so soaking many houses as to destroy them. A spate of water invaded the compound at Chu Wang, endangering the lives of some of the sadly depleted band of workers, and spoiling the house and other property. The Chino-Japanese war broke out during the summer of the year, and the movement of such large numbers of troops to the north made it unwise to take any risks in touring. The workers who had spent the vacation in Japan and at Chefoo were warned of the un-wisdom of returning to Honan while the war lasted, and were left in Tientsin in great perplexity as to their duty. Two lady workers were carried away by death during the few weeks spent in that city, and as such a disturbed condition of affairs as then prevailed made work practically impossible, two workers decided

to go home, one on furlough, and the other for the benefits of an ocean voyage.

Thus mission work in Honan was, for a short time, almost at a standstill. God sends His children to learn in many schools. The members of the Honan Mission were called on to study the meaning of suffering, separation, sorrow, and death. There are lessons to be learned in these ways which possibly could not be understood or learned by any other method of discipline.

After China's disastrous defeat by Japan it seemed as if rulers and people were in a chastened mood. The country's weakness had been laid bare. Men, who had not been inclined to do so before, were disposed to reflect. Before the war no one, except those who knew the exact condition of affairs in China, would have dreamt or spoken of such a result. Among the important lessons China had to learn, were a sense of her own weakness, and the source of Japan's power.

With the return from furlough of old workers, and the arrival with them of new ones, the Mission began to take hope again. Changtefu, from many points of view the most important city in the entire field, now became one of the Mission centres, with two of the pioneer workers placed in charge. As there was, for a time, no physician free, medical work could not be begun. Much attention was given to the building up of a

Mission  
Work at a  
Standstill

New  
Conditions

Changtefu  
Occupied

strong Mission centre in Changte city, Mr. Goforth taking advantage of the examinations held there to devote special attention to work among the large bands of students in attendance. By using astronomical charts he was able, through the eye, to speak to the mind and heart. Theology, as learned from Nature and Scripture, were happily combined in the addresses given, and many men went away to their homes, having learned much that they could not have learned from the average Chinese teacher.

**Touring** Mr. MacGillivray devoted much of his time to touring work, and multitudes of the Honanese were amazed at the freedom, clearness and power with which he used their language to exalt his Lord and Saviour. Evangelistic work was now undertaken over a wider area, and in more varied forms than had been possible before. Some of the early converts were able to render invaluable service at the new centre and throughout the wide field. The gospel was proclaimed in village and hamlet, in town and city, to rustic and scholar, on highways and in byways, by men who had fully proved the power of Christ to save, and whose hearts glowed with the fervour of their first love. It was as the dawn of a new era when the new Station was opened.

Increased  
Interest in  
the Gospel  
Message

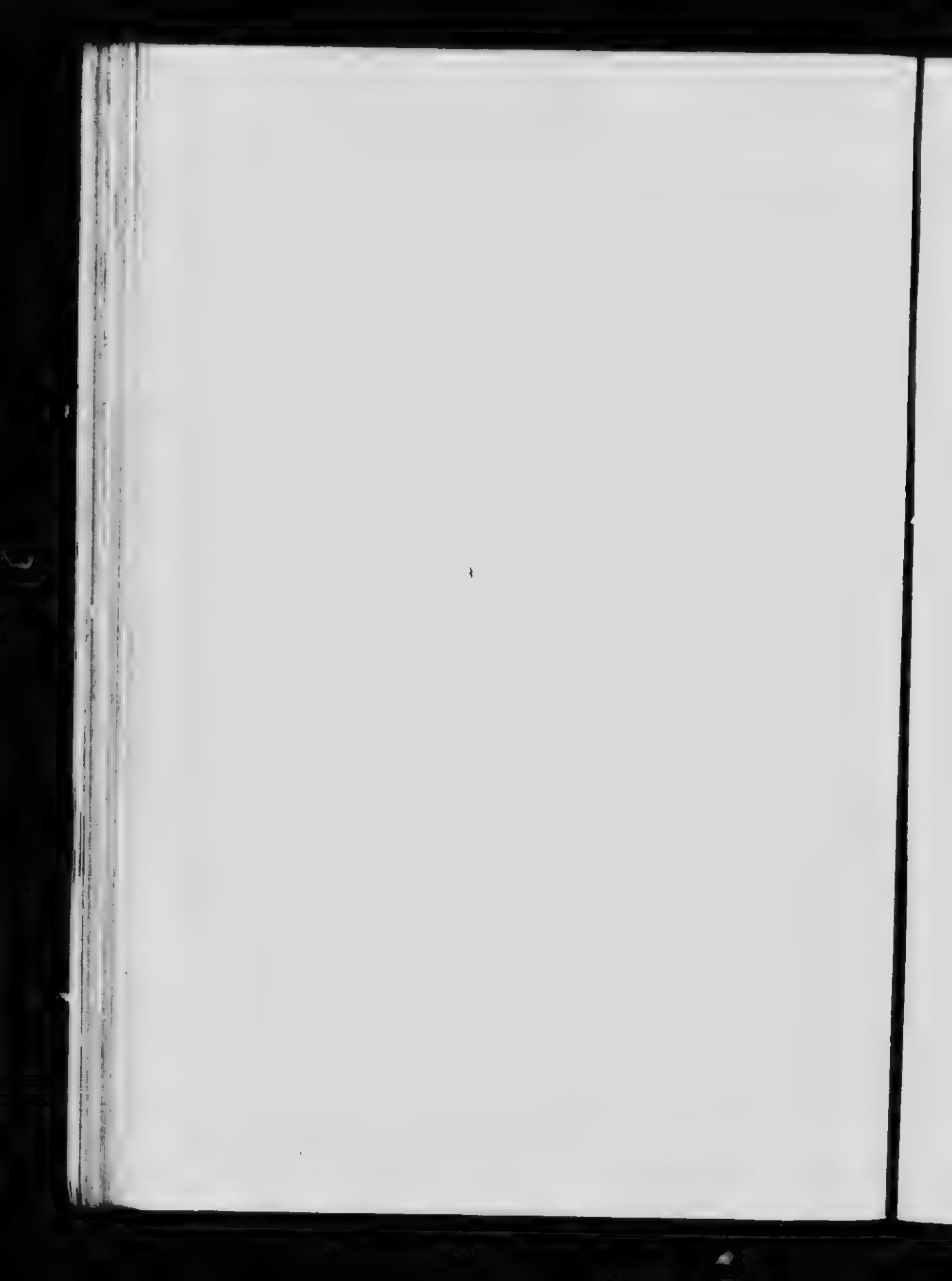
At the older centres, too, work was carried on unceasingly. Interested men now began to



Macgillivray on Tour



Missionary's Outfit When Touring



frequent the missionary's study, and friendly callers, many of whom did not profess to be seekers for the true light, came in goodly numbers. Much attention was given to nourishing the handfuls of Christians over the wide fields, and regular services were held among them. The catechumen list also began to grow larger. Immense quantities of Christian literature were sold both at the Mission centres and out in the wider field. From centres where smaller or larger companies of believers were found, efforts were made to evangelize in scores of villages. Each pastor, with his Christian helpers, was able, on an average, to visit and preach in three villages daily, returning, with the approach of night, to the larger company of Christians.

In this way the Master's command to preach the Gospel to every creature takes on a new meaning. Unless it is preached near their own homes, tens of thousands of persons will never hear it. They will not go to the Mission Station, so the missionary gladly goes to them, thus depriving them of all excuses by proclaiming the message at their doors. The Master did this and His followers find it among life's highest privileges to walk daily in His footsteps.

As the missionaries came to understand the extent of the field, the multitudes of villages, the dense masses of human beings to be reached, their physical, mental, moral and spiritual con-

The  
GROWTH  
the Task

dition, they could not fail to realize the greatness of the task. They knew the resources of Christ to be amply sufficient for all the wants of each one of Honan's needy millions, but what was such an insignificant band of workers among such multitudes? The love of Christ constrained them, as men, to seek to reach as many as possible with the good tidings, and also to make known to God's children in the highly favoured home land the greatness of the need and of the opportunity.

**Summary  
Educational  
Work**

As the Mission began to take stock at the close of the first decade of work in Honan, many encouraging features were distinctly discernible. A school for the children of Christian parents had been established in Changtefu. The number of men and women who professed faith in Christ was gradually increasing. Christian centres were better organized in many parts of the field, and more was being done in these centres for the holding of regular services. Station classes were now often held in the villages instead of at the central Stations. Honan men were employed as evangelists in addition to the men loaned from Shantung. An ever-widening circle of persons was being reached by Gospel preaching, and there was ground for believing that many, who could not yet declare themselves openly on Christ's side, were kindly disposed to the Gospel and its messengers.

Medical mission work had proved itself a true forerunner of aggressive Christianity. Thousands of patients had been successfully treated. Hundreds had been partly cured of ailments from which they had long suffered, and these went to their homes well disposed towards their skilful benefactors, prepared to give testimony in favour of those who dealt with them so kindly. The cumulative experience of Canadian and Chinese Christians began to count for something in Mission councils. Many anxious hours were spent in discussing and evolving the best kind of Mission poli y. Many knotty problems had arisen, and advantage was taken of the experience of older Missions in dealing with them. Controversy with the Roman Catholics, which gave rise to much keen and angry feeling, but, which, at one stage, seemed to many workers imperatively necessary, was now less violent.

The officials were, in some cases at least, more ready to meet Christian workers, and had become friendly in their attitude. Many Christians were giving evidence of growth in knowledge as well as in likeness to Christ. They were less disposed to trust to the arm of flesh, in the person of heathen magistrates, and, though stoutly contending that it was the pastor's duty to plead for them in the Yamens, were yet ready to admit that the less frequently difficulties were sent there for settlement,

Conditions  
at End of  
1st Decade

the better for all concerned. The Honanese were learning what Christianity really means, while Canadians were thinking as never before of all that is implied in evangelizing North Honan. Much seed had been sown, and in China, too, the four kinds of soil were found. Gathering-in periods had been vouchsafed by God, but already weeding out was also found to be an indispensable part of Mission work. Building-up was always in order, and was by no means neglected. Before the new century was one year old every worker in North Honan was off the field, and the infant Church there went through a testing and sifting process, which some thought must end in its utter annihilation. Yet God reigned.

**THE BOXER UPRISING AND  
SUBSEQUENT EXPANSION**

Was the cause worth the suffering, and have results justified it? Critics of missions ask it—those who lift up their hands of disapproval when a life is given for the sake of the Gospel, yet lustily applaud the soldier who spills his blood on the battlefield in the cause of territorial expansion or national aggrandizement. To such, it is sufficient to say that Christ also has his soldiers who are willing to die for His cause, if need be, in the belief that His cause is the sublimest among men, and who are content to leave the results with Him . . . Had the missionaries waited till all countries were ready and willing to receive them, so that they could go forth without danger or sacrifice, England might still have been the home of barbarians. Livingstone's footsteps would never have consecrated the African wilderness, there would have been no Carey & Co., the South Sea Islanders would still be sunk in their cannibalism, and the thousands of Christians found in pagan lands would still be in the darkness and shar' w of death. . . . The work is great. So great that, beside its greatness, any sacrifice involved in its accomplishment is small.

—Rljnl. —t: With the Tibetans in Tent and Temple.

## CHAPTER IV

### THE BOXER UPRISEING AND SUBSEQUENT EXPANSION

N the year 1900 the storm centres of the world were South Africa and Eastern Asia. The small Boer nation in one continent was challenging the British Empire to mortal combat, the big Chinese Empire in the other had dared to fling down the gage of battle to the world. The results in each case have already had a far-reaching influence on contemporary world history.

Storm Centres in 1900

The Boxer outbreak in North China, in the spring of 1900, compelled many, whose minds before that time were pondering over Boer and Briton in Africa, to concentrate their attention on events in distant Cathay. That strange outburst was the natural culmination of a series of events in China, dating from the close of the war with Japan, in which the Island Empire won for herself a foremost place among the Asiatic nations. Big China had suffered disastrous defeat at the hands of little Japan. The defeat on the battlefield was the precursor of defeats in other departments as well. China's weakness then, for the first time, became known to all the world. With her armies routed on

Causes of Boxer Outbreak

the field, her navy annihilated or captured, Formosa ceded to Japan, and a large indemnity exacted, it was little wonder that many Chinese were led to do some hard thinking. There must be some cause for such an unexpected turn in the tide of Chinese affairs. The country was slowly beginning to adopt a few of the methods of Western civilization, and while the clash with Japan led reactionaries to conclude that it was a mistake to advocate change, wiser men saw that not less but more change was inevitable. The entire nation soon felt that a crisis in its history was rapidly approaching.

Attention  
of World  
Focused  
on China

As the leading nations of the world were represented by ambassadors at the Chinese court in Peking, and as several of these nations had large commercial dealings with China, while a number had smaller or larger bodies of Christian workers spread over the vast Empire, the situation drew widespread attention. China was studied and written about as never before. Magazines devoted to international politics contained articles which discussed China's internal and external relations. Bulky volumes intended to enlighten the reading world regarding the Celestial Empire came from the press and were eagerly perused. From being a dormant nation China speedily became conscious of great movements within her own borders, and knew that marked prominence was given to Chinese affairs on the world stage.

*Boxer Uprising and Subsequent Expansion* 91

The break-up of China was no longer reckoned as among the probabilities of history. It was written about as among the assured certainties. The question for statesmen and rulers to consider was how to satisfy the demands of so many claimants for a share of the spoil. China was honeycombed with secret organizations of many kinds and anti-dynastic societies became popular. Widespread discontent existed. The times called for wise rulers, broad-minded statesmen, patriots who loved their country and were prepared to sacrifice everything in her behalf.

Partition of  
China  
Expected

The real history of the Boxer movement may yet be written. Foreigners were believed to have designs on the entire Chinese nation. While the Emperor and the Reform Party favoured radical changes, conservatives opposed these with might and main. Many thoughtful well-wishers of China, within as well as outside the country, were perplexed. The aggressive attitude towards China taken up by European nations welded great masses of Chinese into patriotic organizations in defence of their heritage. The Boxer society, at first, was believed by many to be anti-Manchu, and to aim at removing the reigning dynasty, which had occupied the throne for two centuries and a half. It speedily became an anti-foreign and anti-Christian organization, which aimed at the extermination of foreigners generally, but the

Anti-Foreign  
and Anti-  
Christian  
Sentiment

complete annihilation of Chinese and foreign Christians. Basking in the sunshine of Imperial favour, supported in part by funds from the national exchequer, appealing to such patriotism as existed among the Chinese, it spread like wild-fire. Consuls and Ministers were warned of the coming storm, but the danger signals were disregarded. China could not be so foolish, they thought, as to wage war against the whole civilized world. Wise or unwise, China's intentions soon became evident. Tientsin and Peking were besieged by the militant Boxers, and North China became the storm centre of the world. Kings were concerned for their ambassadors, syndicates and companies for their agents, societies and churches for their representatives, and parents for their sons and daughters. For a time dire uncertainty prevailed.

**The Storm  
Bursts**

Events moved with such rapidity that it was impossible to make provision for the safety of Christian workers scattered throughout all the provinces. When they were urged to flight, the storm had already burst in all its fury, and for a considerable number the chances of escape seemed extremely slight. The great day alone will reveal how much those who escaped owed to friendly Chinese, and will make known the barbarous inhumanity of many in high and low positions during that fateful year.

**The Storm  
in Honan**

In 1900 North Honan suffered from a very severe drought. Absence of rain naturally

causes anxiety amongst the people, who know that on a copious rainfall depends their existence. If the crops perish, either through drought or excess of rain, many of the people will die of starvation. Mutterings of the coming storm soon reached Honan from the north. Already apprehensive of scarcity because of drought, the people listened readily to such rumours as were carried by passing pedestrians. Missionaries, engaged in itinerating among the Chinese villages, in the spring and early summer of that year, became aware of the existence of a strong anti-foreign sentiment. Slanderers were busily engaged poisoning the minds of the peasants. The excitement was so great that it was deemed prudent to discontinue work in the villages and confine efforts to the central Stations.

In a short time these, too, felt the disturbing stories from Peking. Being remote from the scenes of action in the north, the hope was cherished that even if the storm did burst there, its fury might not be felt in Honan. That hope was doomed to disappointment. Christians heard the stories in circulation and came to their pastors to know the truth. In so doing they exposed themselves to danger and could do nothing to defend the Mission. Some advised Canadian workers to withdraw, others counselled patience, hoping that separation of pastors and members might not be necessary. As

Rumours of  
Trouble in  
Peking

the missionaries were located in Stations a considerable distance apart, concerted action was not easy, nor were local conditions similar in different centres. To their credit be it said that most of the officials promised what aid was in their power to those who remained, and a guide and escort to those who saw it to be their duty to depart.

**Perplexity of  
Missionaries**

The situation was extremely perplexing. Could it be right to leave the Christians, scattered in small bands over many villages, at the mercy of their foes? On the other hand, what purpose would be served by remaining, if the missionaries were unable to defend the Christians? Nay, would not their presence rather endanger the lives of their native brethren? Torn by conflicting emotions, they decided upon flight.

**Preparation  
for Flight**

The heat of a Chinese summer was now on. Flight by the eastern route was impossible, as no escort could be provided while crossing into Shantung through Chihli territory, where Boxerism was rampant. No hope of escaping with safety lay in that direction. The route to the south was open, but it involved cart journeys for ten days along a road by which all the messengers from Peking travel to Central China. Going by way of the south meant passing continually through excited masses of human beings.

**Route  
Decided On**

Three agents of the Peking Syndicate, who were prospecting for coal and other minerals in



Early Homes of Missionaries in Honan



Ladies' Dining-Room at Chu Wang as the Boxers Left It



Mr. Mao the Peace Talker, who Assisted in Settling  
the Chu Wang Looting Case in 1891

the southern end of the field, invited the workers in Hsin Chen to journey southwards with them, and their invitation was accepted. Those in Changtefu ultimately decided on the same route, and sent carts to Chu Wang, thirty miles to the east, to enable all who were there to join them in the long journey to the south. A night attack, made soon after the arrival of the carts on some of the Mission houses in Chu Wang, led the missionaries to decide on flight if they should be spared till the following morning.

With sorrowing hearts farewell was taken of The Departure the Christians who had come in from their homes to see the Canadian workers depart, and the first stage of the journey was entered upon. Changtefu was reached in the evening, and soon afterwards word came that, directly after the missionaries had departed, the houses in Chu Wang had been attacked by the mob and completely stripped of all they contained.

Carts for the journey had been secured The Journey, through the Chinese magistrate in Changtefu, and next morning the entire company proceeded southward. Several Chinese Christians, anxious to render the missionaries any aid in their power, were members of the party, and gave most valuable assistance at each stage of the long journey. A deputy from the Mandarin undertook to guide the party to Weihweifu, and pass them on to others there, and this

method was pursued during the entire journey. The Chinese officials provided escorts who exerted themselves to keep order whenever this was made necessary by the unruly conduct of the mobs through which the party passed. To avoid making too imposing a display of carts, it was agreed, on coming up with the southern party travelling with the Syndicate Engineers, to journey still as two companies.

*Experiences  
on Route*

Night after night both parties met for a few hours' rest in the same town or city, and by day the usual division was adopted. Excited and noisy crowds greeted them all along the route, at times threatening attack, but the entire party reached the last stages of the journey within Honan Province ere they were subjected to personal violence. On the tenth day the southern brethren reached the city of Nanyangfu, while the northern party had to rest in the town of Hsin Tien, ten miles distant. While there it became known that the position was dangerous in the extreme. Word was sent to the advance party, but as the officials refr<sup>1</sup> to receive them, no assistance could be s... .

*The Attack*

Committing themselves into their Heavenly Father's hands, the fugitives left their resting place in the early morning, but had scarcely moved out of the town when armed bands were seen in front. Knowing the number of carts, they had so arranged themselves that a simultaneous attack could be made. This made any

attempt at defence of persons or goods useless. The whole company was at the mercy of the armed band, whose intention, so far as could be judged, was to plunder all the goods, and, if any resistance was offered, to cut down any or all the members of the party. It took but a very short time to get possession of all the goods, cut up some of the animals, wound and kill some members of the feeble escort, wound lightly two male members of the band and attack with such brutal ferocity two others that their lives were in imminent danger.

Separated, helpless, weak through loss of blood, still at the mercy of their assailants, and thus unable to find out what happened to other members of the party, each little group left, as they could, the scene of attack. On coming together some distance from the band of robbers, Mr. and Mrs. Goforth, with some of their children, were found to be missing. It was afterwards learned that Mr. Goforth had narrowly escaped a stroke which was evidently meant to kill him. Pity had not left all hearts even on that dark day, and a kindly-disposed Chinese took the little party to his home and gave them a corner in which to lie down.

Dr. Leslie was hacked and cut in such a manner as to lead those who first saw him to think that he could not recover. Fortunately there was a lady doctor in the party, and thus Dr. Leslie received what attention the scant re-

*The Party Separated*

*Dr. Leslie Severely Wounded*

sources of the company made possible. To the joy of all, it soon became known that he was not mortally wounded.

All appeals made for help fell on deaf ears, as one after another pled with the villagers to give food, money, or assistance. Probably, to all, the darkest hour in life had come; yet the God in whom they trusted had not forsaken them. They had endured for Christ's sake, but not as He did. The Sinless One passed through an experience which He alone could pass through. What His followers suffer enables them in some feeble measure to understand His soul agonies.

In the Hand  
of the  
Enemy

As the day wore on, a group of cavalry arrived from Nanyangfu, who hunted up a number of the carts, and compelled the drivers to take the fugitives on to that city. On reaching there they were, if possible, more than ever in the power of their enemies. Led along through a dense mass of human beings, who had assembled to gaze at the small company of helpless foreign Christians, they were directed to a Chinese inn. The surging crowd was so great that the slightest movement was for a time difficult. With goods and money all gone, exhausted by a day of exposure and pain, how they would have welcomed the touch of a friendly hand, the sound of a familiar voice, or the help of a kindly heart! The county official sent a small sum of money to help relieve their dire distress,

## *Boxer Uprising and Subsequent Expansion* 99

and with it came the order that, not later than midnight, they must pursue their journey southward. To reason or remonstrate with the messenger was useless. He obeyed his master and the fugitives must do as commanded.

At midnight the entire party moved away from Nanyangfu. They were frankly told before they left, by men in the inn crowd, that death was in store for them and, so far as they could judge, that was most probable. The members of the party have, to this day, never met to piece together the various portions of their experience in the hours which followed their departure from Nanyangfu, and for one to give his version of the whole occurrence might be to invite the criticism of the others. Suffice it to say that Paul Goforth and Mr. Griffith became separated from the party, could not be discovered, and had to be left behind.

One by one the escort of soldiers, who were to have destroyed the Christians, disappeared, until, having reached the plain, they found themselves at the mercy of the howling mobs. Hearing strange stories of what had happened to some men travelling ahead, the drivers became alarmed and refused to advance. In the nick of time a friendly Chinaman appeared on the scene and spoke with such authority that the scared men obeyed and drove on.

During the day word came that the band ahead had safely reached Fan Cheng, on the

Iiven Out  
o. Nan.  
yangfu

At the  
Mercy of  
the Mob

The  
Missionaries  
Reunited

Han River, and had sent a messenger with money to aid the second party. The missing missionary brother and the boy who were left behind, after a series of hair-breadth escapes and experiences which they will remember till life's latest hours, caught up by midnight with the party, and they were once more a united band. A courageous leader was provided next day, and night found them in Fan Cheng with the Syndicate Engineers and the missionaries who had accompanied them. The latter had been able to retain some of the money taken along for use by the way, and freely placed part of it at the disposal of their less fortunate friends. With this money they procured such articles as were absolutely necessary to fit them for the rest of the journey, and, after spending a day in Fan Cheng, embarked under cover of night for the trip down the Han to Hankow. Ten days more brought them to that city, and three days later they reached Shanghai.

**At Shanghai:**

In Shanghai they met fellow-workers of the Canadian Mission who had taken the river route from Honan to Tientsin. They had been intercepted en route, and made aware of the situation in that city, and finally, after their own share of experiences, had reached the city of Chefoo. If any band of men in China owe gratitude to God for merciful deliverances in the midst of seen and unseen, known and unknown dangers, it surely must be the members

## *Boxer Uprising and Subsequent Expansion 101*

of the Honan Mission. All were alive to praise and bless His Name.

Arrived in Shanghai, steps were at once taken for the best disposition of the members of the Mission. In the hope that medical skill in Canada might yet do something to preserve and fit for future service Dr. Leslie's valuable life, he and Mrs. Leslie were persuaded to leave at once for home. Mr. and Mrs. Goforth and family, with Misses Pyke, McIntosh, Dr. Dow and Mrs. Slimmon, soon followed, by way of San Francisco, Mrs. McClure, of the Shantung party, also going with them. Dr. and Mrs. Menzies and family, with Mr. MacKenzie, his wife and boy, came home by way of Vancouver. Dr. McClure was left to look after the interests of the forsaken Honan Mission, Messrs. Griffith and Hood to study Chinese, Mrs. Mitchell to spend some time at least in China, while Messrs. Mitchell and Slimmon were deputed to join the relief forces soon to move on Peking. With the exception of the last named, all the others took up their residence temporarily in Chefoo. Before the close of the year, which had begun both ominously and auspiciously in Honan, members of the Mission were working in China, Canada and India. The door of Honan was closed, but God holds the key of the unknown future in His hands. He knows why, for a time, His foes seem to triumph, and when His time comes, the closed doors swing wide open, and an ast

*Return of  
Many to  
Canada*

ished world sees the blood of the martyrs in China also become the seed of the Church.

**News from  
the Flock in  
Honan**

Although removed from Honan, the workers remaining in Chefoo endeavoured to make connection by messenger with the little bands of Christians left to the tender mercies of their cruel fellow-countrymen. One of the young men who had accompanied the escaping party from Honan was ready to undertake the long overland journey. Entrusted with a small sum of money wherewith to aid a few of the most needy, he set out for his native province. He reached there in due course, distributed, according to instructions, the relief forwarded, spent some time in obtaining information regarding the scattered companies of Christians, and then set out on the return journey.

**Conditions  
in Honan**

Deprived of the under shepherds, some members of the little flocks drew more closely to the Good Shepherd and, in the midst of privation and temptation, knew that He was ever near. None had suffered death for their faith. The long-looked-for rain had come, bringing relief and hope, while all looked for the return of the Canadian workers. It is at such times, and in the midst of peculiarly severe trials, that men realize how real Christ can be; how strong are the ties that bind them to Him, and how precious are the hopes which He implants in their hearts. Separated by long distances, they all meet at the blood-besprinkled mercy seat,

and learn new lessons at the feet of the Great Teacher.

Nemesis soon overtook the Boxer leaders, abettors and followers. Tientsin held out bravely until the needed relief came, when the siege was raised. In due time an international army under General Waldersee moved on Peking, and opened the door of escape to those who, for two months, had been closely besieged. Many noble men laid down their lives in defending and delivering these two cities. The Emperor, Empress Dowager and Court betook themselves to flight on the near approach to Peking of the relief forces, and as for a time they wandered from city to city in three inland provinces they probably learned more of China than would ever have been possible to them in the capital city of the Empire. As a foreign army was not sent in pursuit, it must surely have seemed strange to them that, with North China under control of their foes, they were soon permitted to return to the Palace, there to learn of the costly nature of the game which had been played.

News of the full extent of the loss inflicted on the Church of Christ in North China was gradually received from all parts of the country. Mission buildings had been destroyed, converts robbed, beaten and hunted; on many, nameless barbarities had been inflicted, and many thousands had laid down their lives for Christ. A new chapter was added to the ever-growing

*End of  
Uprising*

*Sad News  
from Other  
Provinces*

volume of Christian martyrology, and scores of districts in China will forever be sacred because of those who there were faithful unto death, and through death passed to be with Christ.

**Return to  
Honan**

In the autumn of 1901, the way was opened for several workers to return to Honan. An escort of soldiers was sent with them from Tientsin, and Chinese officials received them with marked tokens of favour. The people looked on in surprise, as the men, who a year earlier had been forced to withdraw, now returned to their deserted stations. It was the old, and yet a new Honan, to which the workers now came. One of the Mission Stations had been looted and wrecked; from another, property had been stolen. The larger one had been used as barracks for the soldiers and needed overhauling.

**Behaviour  
of Native  
Christians**

What of the Christians? All whose names were known were invited to meet with the missionaries, and came from every section of the field. Careful enquiry was made as to their conduct during the year of trial. A number had proved unfaithful. Some were guilty of conduct unworthy of Christ's followers. The continued uncertainty had worn out a few, who, when the testing time began, had given great promise. The great majority had remained true to Christ and desired to testify for Him.

The situation presented to the returned workers demanded faithful and tender dealing. The native Christians had remained in their

native districts, where they were known to all as followers of Jesus, and advantage was taken of the disturbed condition of the country to make life as bitter as possible for them. Old foes had it in their power to add to their miseries, and gladly seized their opportunity. Some were robbed and beaten; to some, official severity was meted out; but, happily, none had been put to death, and thus the ordeal in Honan was not to be compared with that in other parts of North China

Large questions of policy and practice had soon to be considered by the Presbytery of Honan. Much work had been done in and from the old working centres, but the hope of obtaining an entrance into the prefectoral cities had always been cherished. So far only one—Chang-

Plans for  
Advancement

... had been secured as a Mission Station. missionaries argued: "If a new era is really about to dawn men must at its commencement plan for meeting its demands worthily and wisely. With a changed attitude on the part of China's rulers and leaders, formidable obstacles to missionary advancement may have disappeared. To do the best work possible for North Honan strategic centres must be secured and occupied. Whatever decision may be reached as to work in the two oldest Stations, it is clearly the part of wise men to choose better centres when the changed position of affairs makes that easy of accomplishment."

New  
Centres  
Occupied

Before the Boxer outbreak, steps had been taken to obtain, in the neighbourhood of Weihwei-fu, a sufficient amount of land on which to establish a Mission Station. With the same end in view regular visits had been made to the Huai-chingfu region. Negotiations for the purchase of land near these two cities were now entered upon, and in a short time suitable locations for the new Mission compounds were obtained, and thus the hopes and prayers of years were realized. They now saw their hearts' wish granted, and looked forward to increasing activity in the Master's service.

Labour  
Involved in  
Planting New  
Stations

To open and equip for missionary work two new Stations involves of necessity a large expenditure of money, but the needed estimates were generally granted by the Canadian Church. Only part of the building material could be bought in Honan, and much in the way of fittings and furnishings had to be ordered from other countries.

Difficulties

All seasons are not equally suitable for building, and advantage must be taken of those in which the work can best be done. The best made plans of the wisest builders often prove a failure when put into the hands of Chinese workmen. Lessons in patience, tact, and clearness of instructions must be learned on one side, while the necessity of attention and obedience to orders, and adoption of new methods even at the cost of face, are requisite on the other.

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Even a missionary compound cannot be built in a day. Like most of the missionary's work, it is meant to endure. Time spent in preparatory and foundation work will ultimately be found to have been time well spent. Masters and workmen will rejoice together.

The years 1903-4 may be regarded as marking the dawn of an era of expansion in North Honan. With Canadian workers again on the field, and small companies of Christians at various widely scattered towns and villages, the three strategic centres were now opened, and new buildings erected. There was an increased friendliness on the part of many not professed disciples, and a greatly increased interest among members of the Church in Canada.

Classes for church members and catechumens were now resumed. Believers from widely scattered districts were drawn together at the large gatherings being held in different cities. More time was spent preaching in a few large centres, and some cities formerly almost neglected now received much attention. Patients came as they had done in earlier years and many listened to the Gospel, which proved itself anew the power of God unto salvation.

To men engaged in work for Christ on Chinese Mission fields one of the most heart-moving sights, yet one with which they are painfully familiar, is that of open doors and no workers to enter them; thousands of villages and none

An Era of Expansion

Classes Resumed

Call for Reinforce-

to preach in them; plenteous harvests and few labourers. Obedient to the Master's command the Honan missionaries pray to the Lord of the harvest that He will send forth labourers into His harvest field. They also make appeal to the Home Church, believing that if men can once be made to see the situation as the missionaries see it, they will gladly respond.

*Arrival of  
New Workers*

In answer to this urgent call, new relays of workers were sent out—two single men in 1903, two married men, with their wives, in 1904, and three married men, with their wives, one single man and two single ladies, in 1906.\* The coming of these workers was accepted as evidence of increased interest and growing missionary enthusiasm among young men and women in Canada. It was God's response to the prayer of faith. Older workers greeted these bands of devoted fellow-labourers, eager and willing to assume, at as early a date as possible, a fair share of missionary responsibility.

*Plans to  
Organize a  
Christian  
Church*

In all Missions the first aim is to preach the Gospel, to make the Saviour known, to lead men to trust in Him, and to strengthen them in their Christian faith. As time goes on and the number of disciples increases, something must be done to organize Christ's followers into congregations or communities. In Honan no emphasis was placed on Presbyterian polity and principles when the urgent need was the

\*See Appendix A.

winning of men to Christ, and teaching them elementary Christian ideas. As the believers in particular centres increased, they chose their own leaders,—usually the most worthy men who had the confidence of the whole Christian community.

In course of time it was decided by Presbytery that elders and deacons should be selected and the ordinary polity of the Presbyterian Church set up. The Chinese are great organizers, and societies, guilds, brotherhoods, and combines of the most diverse kinds exist among them. It was time that the Church of Christ should take definite form, and its spiritual nature, functions, and relation to Him as Head, be better understood—time also that those used of God to plant His Church in Honan should look at the many questions raised by the organizing of a Chinese Church on the Mission field. The appointment of office-bearers laid on the Chinese a responsibility greater than they had borne before. Unfamiliar as were the new men with the conduct of business in Church Courts, it was necessary to train them for the time when they would see Chinese pastors in these Courts, and be associated with them as office-bearers in a purely Chinese Church.

In 1905 a class was instituted for the training of Chinese evangelists. Three Canadian pastors were appointed by Presbytery to undertake

Elders and  
Deacons  
Elected

Class for  
Training of  
Evangelists

this work, and all employed as evangelists had an opportunity of attending. This was a new move and one which awakened keenest interest on the part of some men, yet failed to evoke any hearty response from others. Most of them had a fair acquaintance with the four Gospels, the Acts, and some of the Epistles, but great portions of the Old Testament were sealed books to them. Having no school training such as is given to pupils in Western lands, they were ignorant of geography, history, and the relations existing between many of the world's peoples.

*Course of  
Study*

A six years' course of study was prescribed by Presbytery. Essays on specified subjects were called for each season, and an examination on all the subjects taught in class closed the summer's work. A large variety of types of Chinese character, ability, Christian experience, and evangelistic attainments were represented in this class from year to year. Contact with these men was a valued discipline for the teachers.

Deficient in many departments of theological training though they were, even at the close, God had placed the stamp of His approval on most of these men by owning their labours in the salvation of men and the extension of His Kingdom. With the gradual increase of educational institutions in the Mission a higher standard of qualification will be demanded of Christian workers, but the Church was well served by many members of the earlier bands of



Before the Era of Railroads



"Ten Days from Honan to Peking by Cart"



"Peking is Now Reached in a Day"

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evangelists, and few men in coming years can labour more faithfully.

In the early period of our Mission history, China was still the changeless China, and, while many longed for signs of a better day, few of these were visible. Mail was carried overland into Honan from Tientsin and took two weeks to reach its destination. The journey to and from the coast was made by Chinese houseboats, and frequently their progress depended on the force of the wind and strength of the current. Record journeys were made at times, but under ordinarily favourable conditions it took ten days to reach Tientsin and double that time to make the journey inland.

The nearest telegraph station was some scores of miles distant from the Mission centres and it took ten days to make the journey from Honan to Peking by cart. Workers returning from furlough in the home lands were soon reminded that they were in China, where everything was done as it had been lone for millenniums. Even a few harbingers of the coming era would have been most welcome in those early days.

The decade with which we are now dealing, 1902-1912, gave in ever-increasing numbers these welcome indications for which all longed. In 1905 the railroad from Peking to Hankow, on the Yangtze River, was completed. This made the journey between these cities possible

*The Old  
China*

*Difficulties  
of Travel  
and Com-  
munication*

*New China*

in three days. Peking was now reached in one day from Changtefu, and Tientsin in less than two days. Mails were now carried inland by train and, ere long, daily delivery in the Mission compounds became the rule. Telegraph stations were established in all the leading cities in Honan. With the return to normal conditions in Russian Siberia, after the Russo-Japanese war, mails from Europe were carried by that route, and Canadian mails were now delivered in Honan within a month of the time of writing.

Improved  
Facilities  
for Travel

Visitors to the railway stations could now see travellers from America and Europe almost daily, passing through long-secluded Honan. Prior to the coming of the Railway there were few years in which more than half-a-dozen persons from other provinces could be seen at any of our centres. Now, it was by no means an uncommon occurrence to have that number in one day. The journey between our nearest Mission centres had previously required two days, and the jolting in springless carts over rough roads left some workers badly prepared for any work to be done at the end of the journey. Under the changed conditions the journey was made in three hours. Only those who had lived and laboured under the old conditions could fully appreciate the greatly improved facilities for travel and intercourse afforded by the new.

Summer resorts were a discovery of this decade also. In early years the workers had spent a month or two in Chefoo and Japan, having before them the journey of three weeks by houseboat into Honan. Now they could go from their Mission Stations in two days to Rocky Point, on the Gulf of Pechili, and in the same time to Chi Kung Shan, the hill resort on the Honan-Hupeh border. To wearied and often exhausted workers this was an immense boon. New workers were able to take language teachers with them to these resorts, and so were introduced to the study of Chinese under conditions much more favourable than was the lot of their predecessors. Members of many Missions from North, Central, and even South China, soon became aware of the existence of these summer resorts, and gladly availed themselves of the opportunity to spend a short time there. Intercourse with men and women of wide experience, varied gifts and manifold labours, was a privilege which had not always been possible to the Honan missionaries and was now, therefore, doubly welcome.

Before the era of railroads, the ordinary route when leaving or returning to Honan was by boat on the Wei River to Tientsin. This led, naturally, to better acquaintance with Mission conditions in North China. The opening of the direct railway connection from Peking to Hankow made the southern route the shortest, and

Summer  
Resorts

Change of  
Route

thus led to freer intercourse with workers in South Honan and in Central China. The new line went through Honan Province from north to south, and in so doing passed close to the cities of Changtze and Weihweifu, where two of our Mission centres were located. South of the Yellow River its route lay by cities where other Missions were establishing their centres, and in this way the whole province became better known.

**Co-operation  
Among  
Christian  
Workers**

Face to face with such conditions as confront them on the Mission fields, there is a marked tendency among twentieth century Christian workers to fraternal intercourse, co-operation and comity. Conditions for which they are not responsible may make this less easy to Christians in some Western lands, but here, too, the same tendency is everywhere in evidence. In 1907 there was formed in Honan Province a federation council, in which were associated, with the most encouraging results, Chinese and foreign representatives of seven Societies and Churches labouring in Honan. As all were seeking to work for the evangelization of Honan, overlapping must be avoided on the one hand, and, on the other, neglected territory must receive attention. Strategic centres must be occupied, and the arranging of available forces so provided for that the whole province shall be evangelized. This movement, if wisely guided, may be fraught with advantages to the entire

force of Christian workers in the province. It means much to have Chinese and Western Christian workers meet from time to time in friendly counsel and deliberation at various centres in North and South Honan. Methods of work employed by different Societies become known all over the wide field. Closer acquaintance leads to more intelligent appreciation of all good working methods, and brethren in Christ, of different Societies, holding much in common, and yet in certain important points of doctrine and practice unable to see eye to eye, come to cherish more fraternal feelings, and may yet be united more closely than they now are.

The Canadian Presbyterian Mission from its inception rejoiced in the additions of new Missions on the south side of the Yellow River. In 1908 the Canadian Episcopal Church, represented most worthily in Honan by Bishop W. C. White, resolved to add another Canadian Mission to that already at work in Honan. Kaifengfu, the capital of the province, was decided on as the first city in which to begin operations. Members of the two Missions were already personally acquainted, and from the outset relations of a most cordial nature have existed between them.

These relations were more closely cemented when, in 1909, Bishop White and a committee of the Presbyterian Mission met to discuss, and, if possible, formulate a policy for the doing of

Mission of  
Canadian  
Episcopal  
Church

union work where such could be carried on by the two Missions. The whole question of educational work in Honan was then gone into very thoroughly, and a working policy drafted, which was afterwards submitted to the two Missions. On the questions of advanced educational work beyond High School Grade, a central Arts Institution, a Theological College connected with it, the appointment of an Advisory Educational Committee, representation by each Mission on the governing and teaching staffs of the institutions, and other important questions, it was believed that the policy formulated was workable, and likely to be followed by the most satisfactory results. Both Missions confidently look to the future to vindicate the wisdom of the course so harmoniously agreed upon.

Further  
Reinforce-

While rejoicing in all that made for true progress in other parts of the province, the workers in North Honan were always confronted with the fact that they had become responsible for the evangelization of all north of the Yellow River. To that work the Mission was committed before God and men. It had been made the subject of many prayers by workers in China and in Canada. Progress made was encouraging, but, as yet, they had touched only the fringes of the work to be done. In response to fresh appeals, new workers arrived on the field in each of the three years, 1909, 1910 and

1911. Among these were an urgently-needed physician, an agent to attend to all Mission business, and a worker sent to devote his whole time to young men, along such lines as the situation rendered practicable.

As early as 1898, Dr. MacGillivray left the Mission to devote his whole time to literary work in Shanghai. From that commanding centre he was able to do work which would tell over broad China, but his loss to the Honan Mission could not be overestimated. Few churches have been favoured with so variously gifted a man, so willing a worker, and so successful a student of Chinese.

Dr. Mac-Gillivray  
Goes to  
Shanghai

Our pioneer worker, Mr. Goforth, was now led into special evangelistic efforts for the Chinese Christians, a work which took him frequently away from Honan. His previous training, aptitudes and experience fitted him for that kind of work, but Honan was losing its outstanding evangelist by his itinerant journeys and exhausting labours. He was owned of God in conducting services attended with very marked results, in six provinces of North and Central China, and calls from other centres were so numerous that he was granted permission to respond to these as he felt led to do so.

Mr. Goforth  
Becomes an  
Evangelist at  
Large

In the autumn of 1908 he held a series of special meetings at each of our three Stations in Honan. While all who came were welcome, the aim in view was to reach the Christians and

Special  
Services  
Held

lead them to a fuller surrender to Jesus Christ. The presence of sin as the great hindrance to Christ-like life and service was unsparingly laid bare, and the results were such as startled the large congregations in daily attendance. Scores came forward to confess sin and to seek God's forgiveness, and all classes of believers seemed to be under deep conviction of sin.

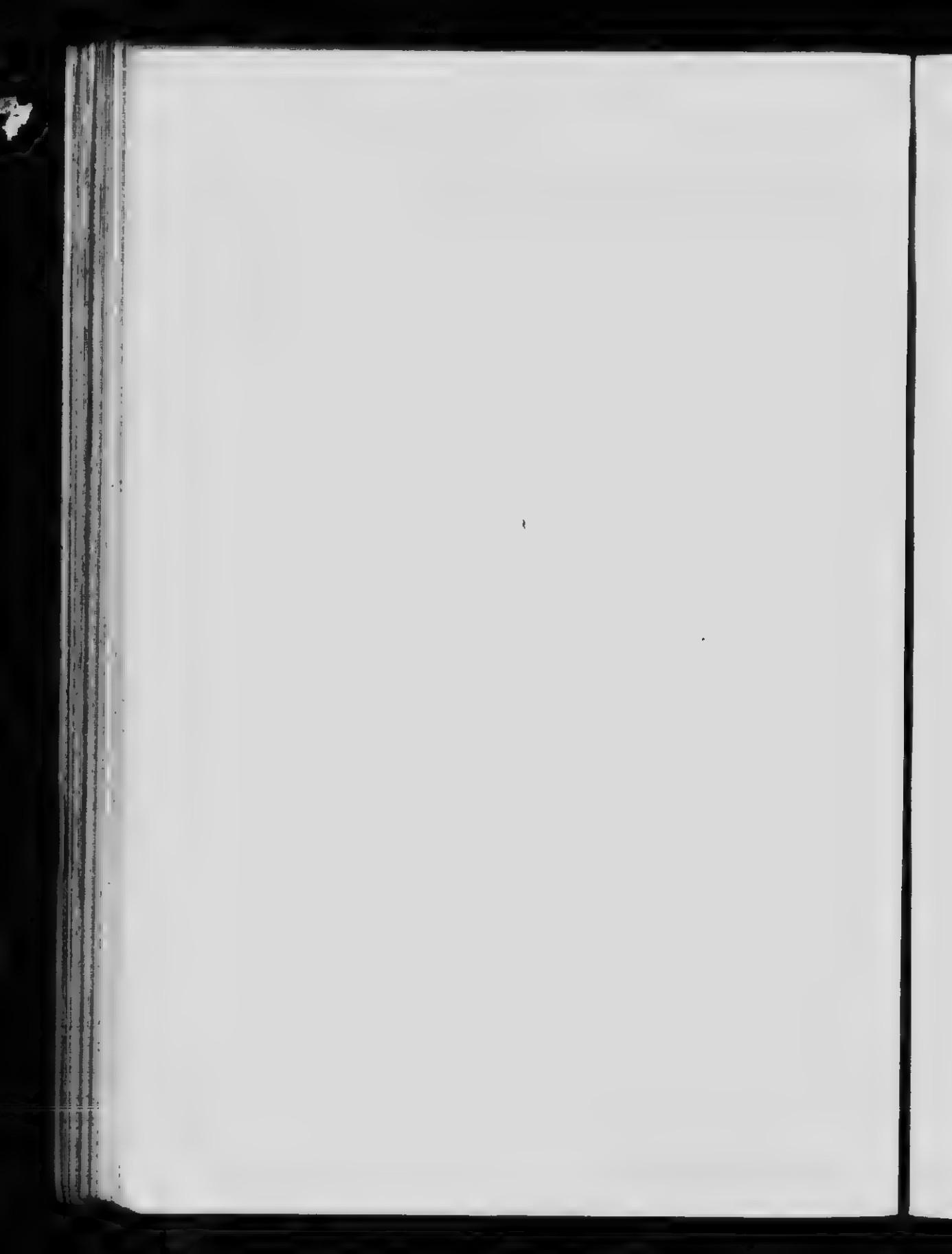
**Important  
Results**

This was a new and quite unexpected experience for the Chinese Church. Unseen realities pressed on the thoughts of many, and the Spirit of God was searching the deep places of many hearts. Prayer as the secret of power with God for men came to be understood as never before. The consciences of many became unusually sensitive, as memory recalled the sins of former days, and out of the depths of soul agony they called on God for mercy. In the atmosphere which then prevailed it became easy to confess, to resolve, and doubtless the great majority of those present felt as they had never done before.

**Testing  
of New  
Converts**

The testing time came when the meetings at the centres were ended and all had to face once more the stern realities of life. Meetings were held at various places throughout the field, but at none did the truth take such hold of those attending, and the difficulty, often felt in following up a series of evangelistic meetings, was felt in all its force. Under the guidance and teaching of Mr. Goforth (who had charge of all

the preaching part of the services at the central Stations), results of a similar nature would probably have followed. The after lives of some men showed clearly that a mighty influence had been at work in their hearts. If the Christians, generally, failed to live up to the ideals of their best spiritual moments, that was much to be regretted, but such an experience is by no means uncommon in the life of thousands.



## **MISSIONARY METHODS**

**121**

**SCARBOROUGH TOWNSHIP  
PUBLIC LIBRARIES**

*The running of so many heathen into our religious moulds is not the chief accomplishment. Over and above the proselytes won are the beneficent transformations, intellectual and moral, wrought in great numbers of people who do not affiliate with the Church. Then, over and above such transformations of individuals are the transformations wrought in the society and government of the Middle Kingdom—better treatment of slaves, of prisoners, of orphans, of wives, of commoners. In this the missionaries have a great part, though no man can say how much. Finally, over and above the transformations of society are the transformations wrought in the Chinese civilization. Here again the missionary has planted and wa' red, but may not gather the fruits into his bin.*

—Ross: *The Changing Chinese.*

## CHAPTER V

### MISSIONARY METHODS

**B**EFORE entering on a detailed account of such Missionary Methods as have been employed in the Honan Mission, let us take a brief glance at the exact situation in that part of the province in which the Mission is located. The North Honan field is triangular in form, about 175 miles from north to south, and 185 from east to west. The population is believed to be somewhere between seven and eight millions, all congregated in villages and hamlets, towns and cities.

Conditions  
in Honan

Village schools abound, but the number of persons able to read and write does not exceed fifteen in a hundred. A much larger number than this attend school for a year or two, but as they merely memorize Chinese words, and are not taught by the teacher what these mean, they must be reckoned among the non-reading community. Schools for women have not been opened, and it is a rare experience to meet with a Chinese woman able to read and write.

Illiteracy

More than three-fourths of the people are engaged in farming pursuits, and are thus accustomed to an open-air life, in which they have

Causes of  
Illiteracy

but little time or desire to follow up at home the rudiments of education given them in school. Thus they are content to remain ignorant not only of Chinese matters, but also of what belongs to the world at large. To some of the pioneer workers it came as a great surprise to discover that so few readers, scholars, or students were to be met with. This was not what they had been led to expect by statements made in works dealing with China. All theories, however, had to yield to the facts as these gradually became known through contact with the people.

The Home Church, in sending workers to evangelize North Honan, gave them a free hand as to the choice of methods. All the earlier workers had had more or less experience in Mission work in Canada, which gave some knowledge of conditions in the same land, but such conditions do not prevail in Honan—experience must teach there as elsewhere.

#### (A) EVANGELISTIC

Jesus Christ was an Evangelist. He began His public work by preaching the good tidings of the Kingdom, and continued to do so until the close of His ministry. He sent forth Apostles to preach that Gospel to every creature, and nineteen centuries have proved the wisdom of His methods.

At first the Honanese came in large numbers to see the foreigner, rather than to hear the Gospel. Living, as they did, in the interior, the people had little contact with men of other lands, and strange stories were in circulation as to their manner of life. When flesh and blood representatives of outside nations actually visited Honan the news soon spread and curiosity was aroused.

Honanese  
Curiosity

Crowds assembled close by the river where the houseboat was anchored, and followed to the inn, where books were sold and patients treated. They were interested in seeing or handling the foreigner, but had no interest in his message. What message could a man have for them who could not speak Chinese? Scarcely could they believe that it actually was the Chinese language the stranger was speaking. As they became assured of that fact, the number of listeners increased.

When patients appeared after treatment, and related their experiences, curiosity was quickened to see the man who used instruments, gave medicines, and told men whether they could or could not be cured, asking neither fee nor reward. This was a new experience. They wanted to see the Doctor, but he wanted to see only patients and their friends. The preaching evangelist gladly welcomed all comers, but there was nothing about him to gratify curiosity. Even

the Master had to say, "He that hath ears to hear let him hear."

The  
Preacher's  
Problem

With a clear, definite message from God to deliver, and such an audience, how is the evangelist to do his work? How hard it is for him to put himself in the place of his hearers. Jesus is precious to him, but they have not yet even heard His name. Speaker and hearers have this in common that they have sinned, but while he is conscious of it, and believes that he has been forgiven, they know nothing of sin as he understands it, and do not feel the need of forgiveness. To each, conscience, the voice of God within, should speak with authority, but the one has behind him centuries of Christian history, and the other, millenniums of heathenism.

The difference is so great that speaker and hearers have little in common, beyond the fact that they are human. Were they but fellow-countrymen the case would not be so grave.

Prejudice

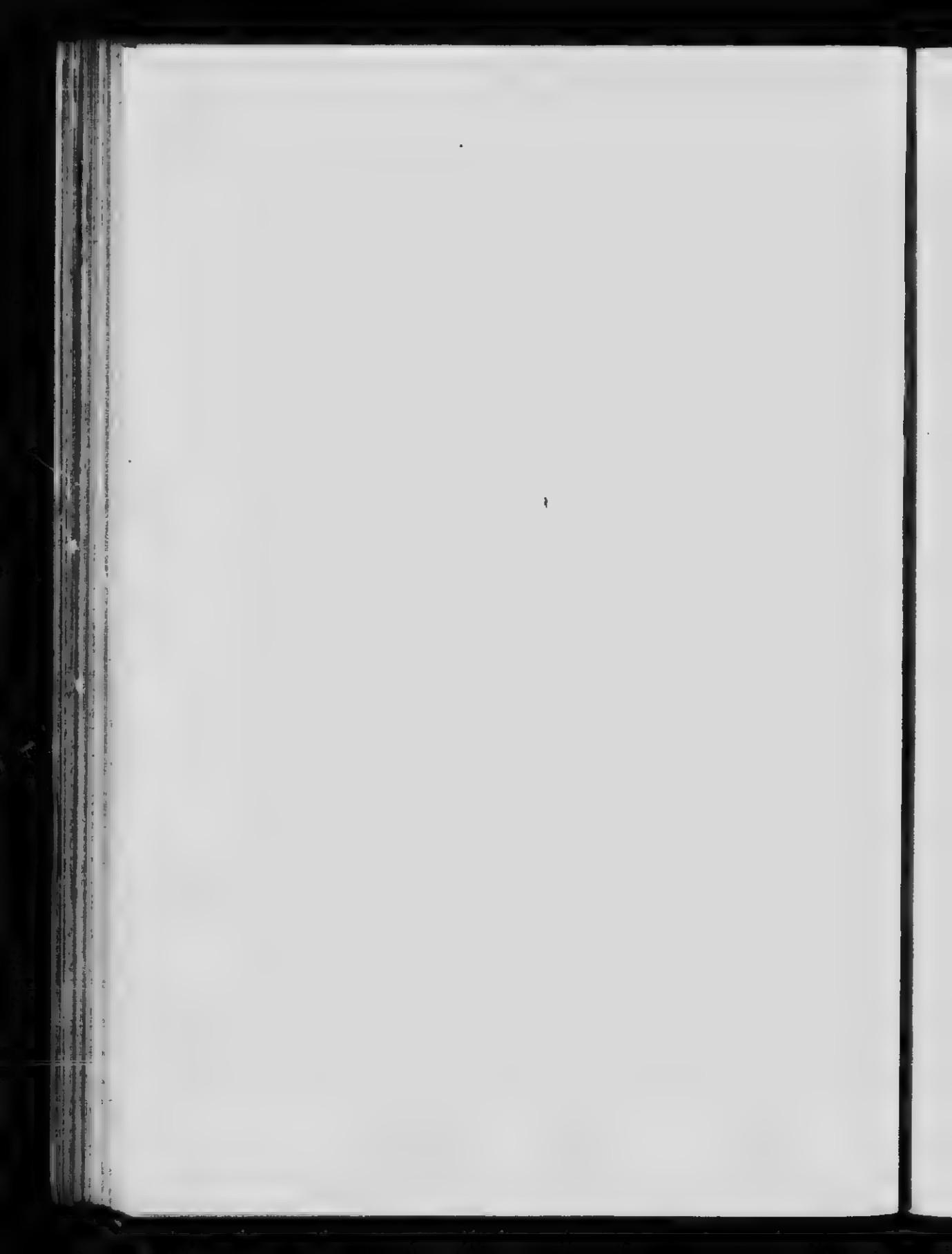
The speaker may not be gifted, but may regard himself as at least the equal of his hearers. He soon discovers that, to them, he is merely a foreign devil, whilst they are the proud citizens of the mighty Chinese Republic. It is a new situation for both parties, and a perplexing problem for the speaker. He is face to face with the people to whose welfare he has dedicated his life. How eagerly he longs for their salvation and yet how ineffective his message!



Canadian Missionaries on Tour



Evangelistic Station Class



If they only understood English it would be an easy matter, but they do not, so the Gospel must be preached to them in Chinese. As he begins, hesitatingly and incorrectly, to use his limited vocabulary, he feels, as never before, his own insufficiency. Yet what a glorious message he has to deliver. How much his hearers need that message!

The Language Problem

The Chinese language had never before been applied to such high and holy uses. It is now to convey to the Honanese the grandest thought language has ever expressed. Angels would gladly accept the privilege given to the missionary. What joy it would have given to the heart of Paul to make Christ known to the Honanese! The Canadian missionary may not "speak like angels, or preach like Paul," but he can, in his own imperfect way, tell of the love of Jesus, that He died for all.

Hearers come and go, but no one seems desirous of knowing the way of life. As the day closes and the busy worker reviews its varied experiences, strange feelings possess him. He has really begun to testify for Christ in Honan. The glad tidings of great joy have been proclaimed and many for the first time have heard that sweet name, and have learned of the love of God through Him.

The Seed Sown

Day by day such experiences are repeated with little evidence of deepening personal interest, but with a growing sense on the part of

the worker of the work to be done. Patients come and are treated. Books are bought and carried away. Men having heard strange stories of the two visitors from a far country, come to look, to laugh and occasionally to listen, but none to enquire as to the way. Visits to other cities and towns merely duplicate such experiences as those described. Suffering from many varieties of disease, people come in large numbers to be treated by the physician and, if need be, listen to the preacher's message; but few seem to realize that they are hearing the most wonderful tidings that ever fell on human ears. At such times workers feel the preciousness of the promise that God's Word shall not return to Him void. They have been sowing the good seed of the Kingdom beside all waters, and among the hearers some, known to God only, have received that seed into good and honest hearts. In due time they shall reap, if they faint not.

Mission  
Centres

When Mission centres were opened in North Honan, work at these points was carried on continuously. Daily use gave increasing freedom in speech, and constant intercourse with the people gave facility in conversing on everyday affairs. The real difficulty attending the preaching of the Gospel in Chinese now, however, presented itself. From time to time an observant preacher cannot but discover men who are sincerely desirous of understanding the

meaning of the Gospel message. A preacher who longs above all else to make the Saviour known, wonders how it is that merely the faintest glimmerings of truth have dawned on the hearer's mind.

Where does the blame lie? The speaker Hindrances naturally concludes that the responsibility lies with himself, whilst the hearer is disposed to blame imperfect command of the Chinese language for obscure statement. But neither is correct. The real barrier lies in the pre-conceptions of the hearer and the novelty of Christian thought. The words are familiar, but not the thought. Language is being put to a new use. Although the hearer is assured that he is understood, yet enquiry discloses the fact that the most elementary ideas have not been received. Without insincerity on either side, it becomes evident that there is serious misunderstanding. The speaker wonders that his hearer does not immediately respond, whilst in reality line upon line is necessary. The story must be told simply and often before the great thought of God can find access into minds blinded by the god of this world. How hard for the ardent missionary to be patient, to make allowance for his hearer's difficulties, and so to present the truth that his meaning cannot fail to reach his unreceptive hearer!

Scenes in Mission chapels in early days are Mission Chapel Scenes memorable. All ages from fifteen to seventy-

five are represented. The complex life of China is before us. The man robust and strong sits side by side with the man in the last stages of wasting disease. The genial boatman, the hard-working barrowman, the contented peasant and the comfortable merchant occupy the same bench. The illiterate man and the proud Confucian scholar, the soldier and the beggar, listen to the same message of dying love. The confirmed opium user hears with amazement the good news that even he can be delivered from bondage. The degraded idolater, the moral leper, the weary and heavy-laden may be relied upon; they are always there. The blind, in distressing numbers, are waiting for the Doctor's arrival. The victim of his own sin, the gambler, the priest and the devotee, the infirm tottering on the verge of the grave, the youth in the heyday of life, the earnest inquirer and the confirmed skeptic, the horny-handed son of toil, the long-nailed student, the man of wealth and leisure, they are all there—a promiscuous audience, a problem to the speaker who is to address them. They are disqualified for intelligent inquiry by curiosity, prejudice, self-interest and contempt for the foreigner.

Spiritual  
Mind

The majority have heard only of gods made of wood and stone, or paper and paint, and to their surprise they now hear of a God who is a Spirit, and who looks for spiritual worship. The man whose whole life has been a series of

violations of God's commands laughs at a speaker who tells of righteousness and temperance and a judgment to come. One man confidently appeals to the audience whether they had ever heard such doctrines as these, and on receiving a negative answer, concludes that they are foreign and not worthy to be accepted by Chinese. One wonders how any man can speak with such assurance on matters he has neither seen nor heard, and another has questions to ask as to customs in the speaker's native land.

The preacher has ample opportunity of studying the workings of the Chinese mind. The situation with which he is daily confronted interests him profoundly. He is becoming acquainted with his hearers, and discovering the way to lead them to look unto Him who is waiting to receive.

Given such audiences, how is the message of redeeming love so to be presented as to arrest attention, awaken interest and move men to decision for Christ? Jesus Christ is our example. What wonderful variety characterized His presentation of the Kingdom! How clear His language, how simple His illustrations, how patient His manner, how sympathetic His heart! He sought to woo and win men to Himself. Knowing as none else did the human heart, He touched the secret springs and called forth all that was manly and best in devotion to Himself. If men are to be won in Honan, it

is above all things necessary that His servants learn of Him. Not one but many methods must be used in announcing the Gospel message. After His example, catechetical or conversational, hortatory, argumentative or illustrative methods must be adopted.

A Saviour,  
Not a Sage

Elementary ideas on divine things must be given to persons no longer young in years. Men who have heard only of a sage must be told of a Saviour. Men who labour strenuously for the bread that perisheth are counselled to give thought to that which endureth to everlasting life. It surprises men who talk about doing good to be told that in order to do good they must be good. They who have, through life, given heed to customs and idolatrous observances are startled to hear that from within, out of the heart, proceed the issues of life, and that as they think in their hearts so are they in God's sight. They who prided themselves in accumulated merit now hear, for the first time, of One whose merit is accepted on man's behalf before God. They thought that they were seeking God, and now learn that God has been seeking them, though they knew it not.

Jesus, the  
~~Middle-man~~

In all ordinary transactions, a go-between or middle-man is employed in China, and so Jesus is presented as our Middle-man in transacting with God. As the blind man continually trusts his guide, so are we asked to follow the Leader who knows every step of our earthly

pilgrimage. As the Chinese trust a foreign physician, so are they called upon to trust One whose skill fails not, and who can heal the maladies of the soul. Their scholarly leaders tell them of the glories of the past and commend to their imitation the heroes of early days. They are called upon to look unto One whose example is more worthy of imitation than their country's noblest sons.

Thus, from many points of view, with as great simplicity as possible, and with an assurance fitted to convince men of the reality of Jesus Christ to the speaker's own heart, is He commended to all classes of hearers. Some of them will not hear the truth again, and the effort is to make it so plain this once that they will recognize it as God's message, fraught with the richest blessing to themselves, a gift from their Father in Heaven.

The  
Preacher's  
Respon-  
sibility

How peculiarly sacred and solemn is the preacher's position at such times! The missionary rejoices in everything that helps men in the way Christward. Sluggish minds need to be aroused, dormant faculties need to be awakened. Barriers erected by prejudice and misunderstanding, ignorance and pride, must be removed, and foes turned into friends. Friendship paves the way. Many have had their confidence in idols shaken who cannot yet put their trust in Jesus Christ. An undermining process precedes the ushering in of the King-

dom. Their horizon has been widened. Their questions reveal mental processes that could not exist had the Gospel not been heard. Their interest in divine things dates from the chapel service.

**The Central  
Station**

But there are multitudes who will never come to a central station or enter a chapel. Although the missionary may have come thousands of miles to tell them the story, they will not go a mile to hear him. The great Missionary went about to "all the cities and villages preaching the Gospel of the Kingdom and teaching in their synagogues." China also has cities and villages that must be visited after His example. There is a measure of risk, for the enemy is actively circulating slanders, but the good seed must be sown even if the enemy sows tares.

**A Village  
Audience**

The missionary is usually welcomed, and is invited to rest and deliver His message. A village crowd will listen for a time, and then little groups withdraw to discuss what they have heard. At a word from one man dozens may leave the preacher and engage in excited conversation. Occasionally a man is sent to ask questions on topics having no bearing on the Gospel message. If he fails to induce the visitors to move on, the small boys may begin operations. The singing of a few verses of a hymn has sometimes allayed a brewing storm. Probably, in seven or eight villages out of ten, a goodly number will remain, and give the

messenger ample opportunity to make Christ and His salvation known. The sermon is not after our Western method. The preacher asks and answers questions, aims at winning the confidence of his hearers, and at drawing out the real thoughts of their hearts. After days have revealed that such work was not unfruitful in the lives of men.

Itinerating tours extend over large tracts of country. The intention is to obtain reliable information, sell as many books as possible, advertise Christianity in new districts, invite the sick to visit the Mission dispensary, hold conversations with interested parties, and attend such gatherings of the people as may seem prudent. It takes less knowledge of Chinese to sell books and converse with men than to keep the attention of a crowd.

Warm receptions are sometimes accorded the stranger on such tours. The cart or barrow-man apprises the villagers of the advent of the foreign devil, and the entire population of the town turns out to meet him. Then there is a scene of shouting, gesticulating and rushing hither and thither, with such excited remarks as to them seem appropriate. They rush ahead to the inn, having the high time of their lives. The missionary's courage may be oozing away, but the path of wisdom is to keep cool.

The innkeeper is helpless before the invasion. Doors are pushed open, tables overturned, the

Warm  
Receptions

A Trial of  
Patience

weak crushed by the stronger, and all are bent on satisfying curiosity. Were they disposed to maltreat the visitor, it would be an easy matter, but there is no evil bent. Time has been hanging heavily on their hands. Such an occasion does not often occur and the most must be made of it. Books are offered for sale, and astonishment is expressed that these are in Chinese, and not in the foreign tongue. But books fail to set curiosity at rest. The visitor himself is the chief attraction. The crowd want to see him wash, eat and talk with his Chinese companions. If by patience and tact he succeeds in pacifying them, there may be an opportunity to have quiet conversations with several before the evening closes. It seems a strange experience, but he is not responsible for the turn affairs have taken. He consoles himself with the thought that better days are in store.

**Theatricals**

The Chinese are a sociable people. They delight to gather in large companies and listen to the itinerant story-teller. They will lay aside work in the busy season and go in crowds to enjoy a theatrical entertainment. Such entertainments are held in the open air, often in front of the temples, and furnish a little variety to the monotonous round of the average village life. At certain seasons tens of thousands visit the shrines of their gods and goddesses. They travel in companies under the guidance of the

village leader, and usually lodge in inns, temples and spare rooms or other available sheltered spaces.

At first Mission workers attended such gatherings that they might sell books and do quiet work among the assembled crowds. As years passed and the Christian community increased, invitations were sent to the various centres, asking that as many men as possible be sent to testify for Christ during the great Idol Festivals. Latterly as many as seventy or eighty Christians have attended the annual ten days' fair in one city, rendering varied and faithful service in the Master's cause. Each year additions are made to the list of disciples at such gatherings, and the hope is confidently cherished that the time is not far distant when, to the Honanese, Christianity and not idolatry will be the most powerful attraction.

Probably the work done in the missionary's study is as fruitful in results as any undertaken by him. There men can unbosom themselves to a brother man. False and unworthy motives are disclosed and motives the highest and best are urged on their acceptance. In China, as elsewhere, it is easier to get men to face the great realities of life when apart from the madding crowd. The living Word comes home to the heart and conscience with power when men give themselves time to listen to it as it distils fresh from the lips of the Great Teacher.

*Idol  
Festivals*

*Work in  
Minister's  
Study*

Misconcep-  
tions Cleared  
Away

Pastors welcome such visits and are disappointed to find many who imagine that the Church exists for gain, and that there must be some connection between gain and godliness. It is doubtless true that wealth is a serious barrier in the way of many, but in Honan, poverty seems to be a more serious obstacle. There are so many questionable ways of getting money that it is difficult to lay them aside and follow the straight path. It is with surprise they learn that Jesus Christ was so poor that He had not where to lay His head, and that the poor are as welcome as the rich to all the provisions of God's grace.

Thus in the quietness of the study, pastors have been used in solving some of these problems and in leading seekers into the light.

**Summary**

Many evangelizing methods have been owned of God and His approval is the guarantee of their worth. The growth of the Christian community makes it impossible to continue the use of some methods which were abundantly fruitful in earlier days, but the Mission has always gloried in being especially evangelistic. This is in accord with the Master's command. It follows the example which He has given. It is fundamental in Christian work, and can never without peril be neglected by the Christian Church.

## (B) MEDICAL

Medical and  
Evangelistic  
Related

Medical and evangelistic work have been closely related in Honan from the inception of the Mission. Two ordained and two medical missionaries were the pioneers in 1888. Thus the two branches of work began simultaneously and have been carried on uninterruptedly during the succeeding years. Medical work has all along been regarded as an integral branch of the Mission. Even a cursory examination of the four Gospels shows that healing and teaching or preaching were closely associated in the ministry of Jesus Christ. The miraculous power to cure all manner of diseases is not now granted as in Apostolic days, but the healing ministry of the missionary is parallel to the healing miracles in our Lord's public ministry. His Gospel is for the whole man, and Christian workers in Mission fields earnestly desire to relieve bodily suffering, which is ever in evidence, as well as minister to the soul.

The need is very great. The afflicted are <sup>The Need</sup> everywhere, and the silent appeal is pathetic and irresistible. An hour's rest at a Chinese inn impresses the mind and heart with the prevalence of disease and the acuteness of distress. Native doctors can give little aid and usually aggravate the complaint and intensify the pain. Drugs and concoctions are numerous, but beneficial results are rare. Nevertheless,

multitudes believe in the virtue of these medicines, and are willing, without question, to drink copiously of abominable mixtures.

*Early Experiences*

During the earlier years of the Mission the medical missionary found that their Chinese assistants, when ill, preferred calling in a native doctor to treatment by the foreigner. It was not then an uncommon occurrence for a man pronounced incurable in the Mission hospital to be taken in hand by the street medicine vendor, and usually it meant increased suffering and loss of estate.

*Native Treatment*

There are some native methods of treatment attended by beneficial results. Certain herbs are known to have marked value in the relief of certain forms of disease. In the absence of better it need not be a cause of surprise that the Chinese should value their own. When they see what can be accomplished by others using medicines of which they know nothing, they accept the situation philosophically and say little in disparagement of their own pharmacopœia.

*Climate and Sanitation*

The Honanese should be a healthy people. They are favoured with a good climate and, as multitudes of them follow open-air pursuits, the presence of so much suffering is puzzling to a stranger. They are probably as vigorous a people as is to be found in any portion of North or Central China. Many look the picture of health and vigour and evidently enjoy life to

the full, but frequent visits to villages and towns in North Honan disclose the fact that many are afflicted and also give insight into the causes of so much affliction. Ordinary laws of health are neglected. Water is abundant but sparingly applied externally. The fact that hot water is drunk so freely is a safeguard, but sanitary laws receive little attention. Mothers are ignorant of the proper treatment of children and are indifferent as to incipient diseases. Bandages and plasters disseminate disease. Hands unwashed come in contact with open sores, and complaints too long neglected become hopeless that in earlier stages might have been successfully treated.

In Chinese homes insects abound, as well as on the persons of some of the people, and they play a great part in the spread of contagion. Inflamed eyes are freely rubbed with soiled hands and filthy rags, with the natural consequence—an exaggeration of disease. The "rainy season" is usually followed by a variety of fever, which, as the people are busy, they neglect and visit the doctor when too late. Some, because they absolutely refuse to see a doctor, are doomed to life-long suffering. Some houses are saturated with deadly germs and need the gospel of soap and water, light and fresh air.<sup>¶</sup> Cleanliness, as well as godliness, is profitable for the life that now is, in Honan as elsewhere.

Lack of  
Cleanliness

**Oppor-**  
**tunities**

To the Christian physician, whose medical skill has been consecrated to Jesus Christ, there is a magnificent door of usefulness open in North Honan. The Chinese inveigh against the man who debases the body. The physician who sees in the body the handiwork of the Great Creator, and is animated by love for Him, has a calling worthy of Him who came to seek and to save. His drugs and instruments are messengers of peace to the ever-increasing numbers of patients that seek his aid. With a heart animated by love to Christ and to suffering humanity, what occupation in all that broad Empire can give greater facilities for beneficent and lasting service than that of the Christian physician?

**Advantages**

The medical man has some obvious advantages over his clerical brother. He offers men an immediate and tangible benefit. Suspicion and prejudice are disarmed and complete confidence won by the frank kindness and manifest sincerity of the Western doctor, even if he disappoints their expectations of an immediate cure. The patient learns to appreciate the comforts of the hospital ward and careful, sympathetic treatment. Suspicions are dissipated and hearts are so won as to give attention to other and higher interests.

**The  
Doctor an  
Evangelist**

The relation existing between the medical and evangelistic work in Honan is of the closest and most harmonious nature. Experience has



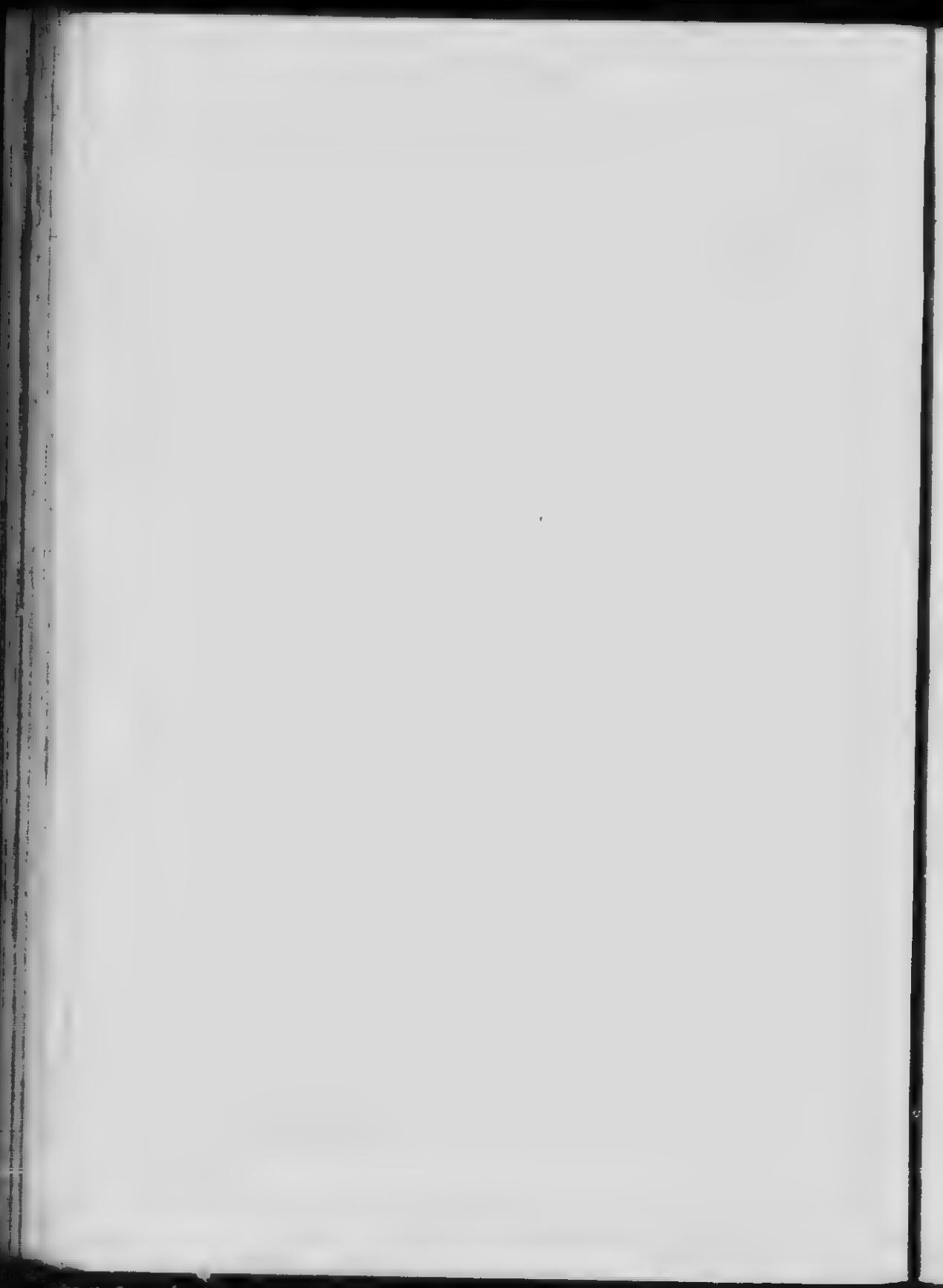
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The Missionary Doctor at a Village Inn



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A Hospital Ambulance



taught that it is not wise to defer preaching to patients until the doctor makes his appearance. When being treated for ailments is not the best time to direct their minds to Christian truth. Nor is it well to have them hear the truth from the pastor or evangelists alone. The doctor longs as ardently as the pastor to see them become followers of Jesus Christ, and they often know him as a spiritual adviser before they receive his medical attention. In the early years of the Mission the doctor regularly took his turn in conducting worship for all in the compound who were willing to attend. At a later stage, when it was thought better to have pupils, servants and patients divided into separate companies, he took charge of the patients, and the evangelistic work among them continues to be conducted by the physicians or their assistants.

The dispensary and waiting-room for patients is divided only by a door from the compound chapel. The latter is well supplied with Christian books and one or more evangelists are invariably in attendance. Before entering the dispensary many patients sit for a few hours in the chapel hearing the truth as it is in Jesus. It is not an uncommon sight to see from sixty to seventy persons listening in the Mission chapel to the good tidings of salvation. Tens of thousands have there heard the Gospel preached.

Preaching to  
Patients

**Literature  
Distributed**

Large quantities of Christian literature have been sold to the patients, the purchaser sometimes thinking that the purchase of a book or two might be a passport to the favour of the physician. Most of the pastors could relate instances of appeals made to them by men whom the doctor was unable to treat, and who thought that a word from the pastor would have weight with the physician and induce him to undertake cases that he knew to be hopeless.

**Instruction  
in Wards**

As many patients have to spend weeks in the hospital wards, a good opportunity is there given for daily instruction in the way of life. The evangelist visits them from time to time, and in friendly conversations often succeeds in drawing out their inner thoughts, and their hearts are reached with the truth that saves. These evangelists have themselves passed through experiences not unlike those through which the patients are passing, and understand how to deal wisely and tactfully with them.

**Results** Medical work produces a variety of results, difficult to tabulate. Hundreds of patients are completely cured. In hundreds of other cases much is done to relieve pain and restore health to the sufferers. Cataracts are removed from many eyes and the blind enabled to see. Diseased eyes are partially, if not entirely cured. Fevers subside under treatment. Tumours are removed. Men writhing in agony are relieved and counsel is given which, when obeyed, brings

lasting good. Few days pass in which a considerable number of men and women do not leave the dispensaries happier and more hopeful than when they entered. Patients do not always remember their benefactors, but the Master knows, and His servants are rewarded in the joy of knowing that many hearts and homes have been made happier through their efforts.

What about direct spiritual results? These <sup>Direct</sup> are never so numerous as we could desire in any line of Christian activity. But delightful instances of conversion during treatment can be reported. The first convert in the Mission was a blind man who had been cured of cataract. He is but one of a goodly number who can trace the best influence that has ever entered their lives to the days spent in dispensary, chapel and hospital ward.

But there are other good results as well. <sup>Indirect</sup> Patients come from long distances for treatment and, returning, carry with them Christian books of various kinds. These are read to a circle of friends who, in turn, become interested. As pastors and evangelists afterwards visit these districts, they are received with kindness by those whom they had helped in chapel and ward. Some have the courage to state what was done for them, and interest is thereby awakened and friendships formed which in due time culminate in surrender to Christ. Thus

the seed is sown beside all waters, and although the sower may not see the results for which his heart longs, yet he sows in faith and leaves the rest with God. In due season others will reap where he has laboured.

Chinese  
Assistants

During the entire course of the Mission's history, our physicians have been aided by Chinese medical assistants. The Mission has not established a training school for such men, but "they learn to do by doing," and many of them have come to be very useful. Lacking the full training necessary to high attainment in the medical profession, they nevertheless acquire much information regarding the body, and can be useful amongst their own people where the first elements of anatomy and physiology are unknown. Some assistants have withdrawn from the Mission and set up on their own account as practitioners, with uncertain advantage.

Labourers  
Few

At one time the hope was entertained that the doctors might pay regular visits to particular districts, and in that way attend to patients who would not or could not come to Mission centres. A few such visits have been made, but the attendance of patients at the central stations has been so large as to render many such visits impossible. If physicians were more numerous, or patients fewer, more touring could be done, but indications so far are not encouraging. The labourers are few.

Early begun, richly crowned with the Divine *Summary* blessing, fruitful in results as to individuals, homes, and communities, the medical side of Mission work in Honan should make its appeal to many students in the home lands, and should induce many to cast in their lot with the little band of devoted workers who have rendered such signal service to the cause of Christ among the Honanese.

### (C) EDUCATIONAL

At an early stage in its history the Honan Mission had to consider the question of an educational policy. This important branch of Mission work has received less attention in Honan than in some other countries, and the practice of the various Christian societies is not by any means uniform. All believe in education, but some hesitate as to undertaking it in their own Mission, while others introduce it at the beginning.

In Honan it was decided to defer educational work until there was a demand for it among Christian parents. Using a phrase in frequent use at one time, the aim of the Mission was to build the school on the Church, not the Church on the school. Schools were primarily meant for the children of Christian parents. As the number of believers increased in any community, it was confidently expected that they would de-

School  
Built on  
Church

sire to have their children attend a Christian school.

#### First School

With a Christian teacher from the Province of Shantung to take charge, the first school of the Canadian Mission in Honan was opened in Changtefu prior to the Boxer upheaval in 1900. It was attended by some bright lads, one of whom has since become a trusted teacher in the service of the Mission.

#### Curriculum of Village Schools

Village schools in China are conducted along lines radically different from schools in Canada. Subjects taught and methods of teaching have but few points in common. Memory, so abnormally developed in Chinese schools, has not been ignored among the essentials, but it has been the aim so to adjust the curriculum of study as to develop other faculties as well. The dormant intellect must be awakened. The pupil's horizon must be widened. Subjects hitherto reckoned of little account must receive attention. Such expansion must be gradual, but little by little the course is fitted to the requirements of modern conditions and the adequate training of pupils for life's work. A successful school at a central station becomes known throughout the field, and promising boys unable to attend the city school desire to have one established in their village.

#### The Teacher Problem

A preliminary difficulty was the securing of competent teachers. The type approved by the Mission could not easily be induced to come

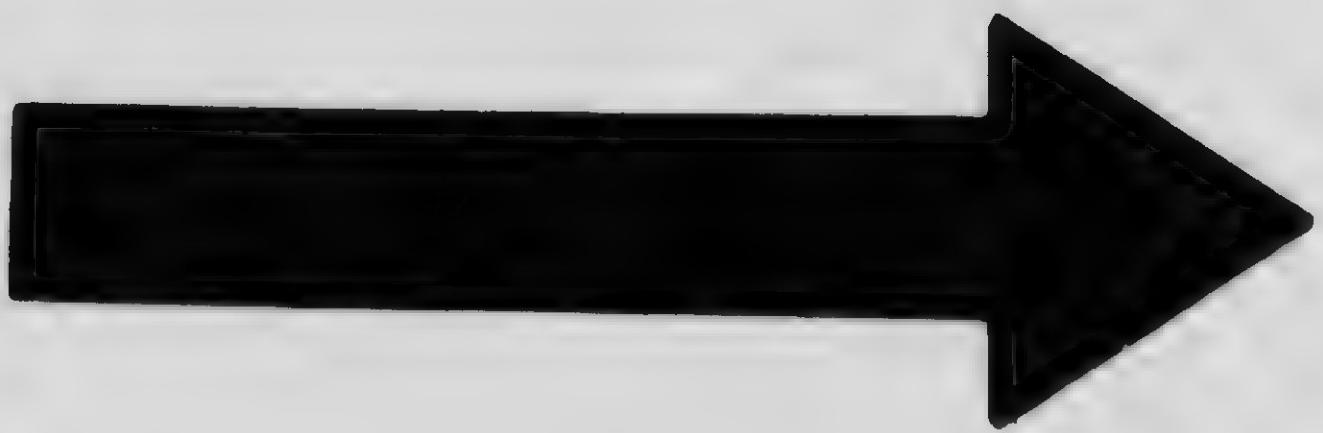
to Honan from the coast, and the old type of teacher could not handle new subjects, nor conform to new methods. Until a supply of teachers could be created within the Mission itself, it was necessary to follow largely along lines familiar to Chinese boys who had attended school. Thus it happened that for a time all schools at central stations combined Chinese and Western subjects and methods, while country schools were conducted along old lines.

Day schools were opened in a limited number of districts, which were aided at first from Mission funds, it being understood that the grant would be diminished year by year. Boarding schools for boys, and later for girls, were opened at central stations; later still a high and normal school was opened in Weihweifu. The number of pupils attending school in the country districts seldom averaged more than ten or twelve, while between fifty and sixty were registered in station schools.

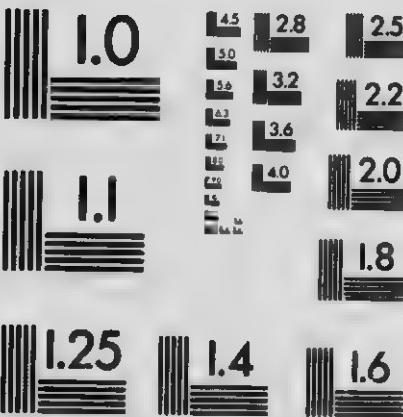
Day and  
Boarding  
School

A Canadian lady worker was set apart for work among the girls, and one of the male missionaries was put in charge of the High and Normal School. The boarding schools have been taught by Chinese teachers, under the direction of a missionary. This means that the missionary has sometimes to teach and train the teacher, to take general oversight of the work, prepare examination papers, collect fees, and respond to other constant demands upon his time.

High and  
Normal  
School



MICROCOPY RESOLUTION TEST CHART  
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**Difficulties**

Educational work in Honan has had, during the few short years of its history, a variety of peculiar difficulties to contend with. Parents were at first willing to have schools opened in the country, but unwilling to meet their fair share of the expenses involved in their up-keep. In the busy season pupils were withdrawn and many did not return.

**Insubordination**

In the High and Normal School there were unpleasant developments which necessitated, for a short period, the closing of the institution and the disbanding of the classes. Our Mission was not alone in such experiences. In Governmental schools, for a time, it was a question whether teachers or pupils ruled. The pupils in Honan were met with the utmost frankness and fairness by those in charge of the school, and after being closed for a season the school was re-opened, with some important changes in regulations that proved satisfactory.

**New China**

New China is asserting herself, and young lads wish to prove that they are destined to play a part in shaping the coming nation. In one or two sections which furnished a fair number of pupils, parents were not satisfied with the administration of the foreign missionaries, and seemed disposed to criticize or even to boycott them. Wiser counsels prevailed, but the incident sufficed to show how difficult

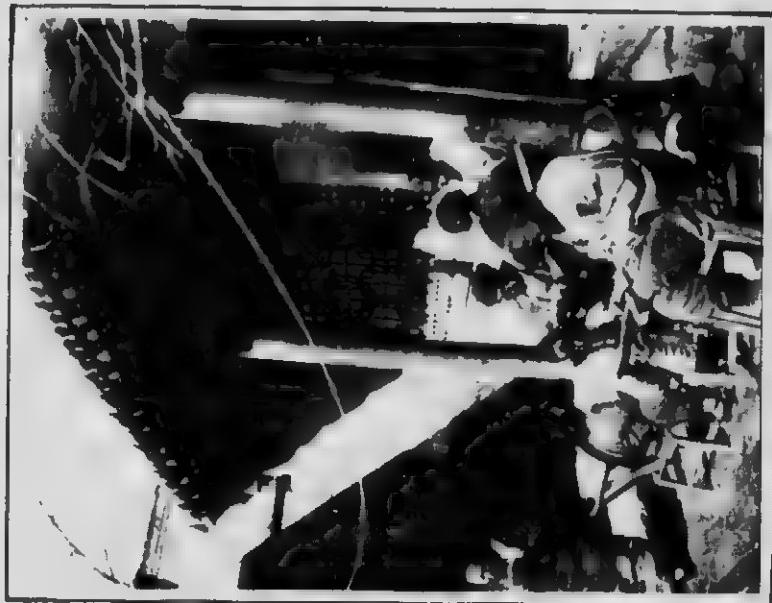


Pupils of Girls' School, Weihwei



Teachers and Pupils of High and Normal School, Weihwei

*Private Compound of Late Mr. & Mrs. W.*  
Women Studying in Compound at Weihwei



*Private Compound of Late Mr. & Mrs. W.*  
Men Carrying Baggage of Lady Missionary on Tous



it is to adopt any policy that will meet changing conditions.

Educational interests will receive increasing **New Regime** attention under the new regime, and Missions must adjust themselves to new conditions. In the meantime it is evident that there is a distinct work and place for the Christian school. It aims at teaching a number of subjects taught for many generations in Chinese schools, but adds to these several necessary to Christian schools.

The school is surely destined to play an important part in the future of China. Christian leaders will not be content to see their pupils remain in the rear of the advancing hosts. They must be kept up to the highest standard set for national schools, and show that Christianity makes ample provision for physical, mental, moral and spiritual development. Schools which turn out the noble types of manhood and womanhood will always command admiration in China as in other lands.

China is in a critical stage of her development. May Honan look with confidence at such a time to the Canadian Christian Church to make, through her schools, a worthy contribution to the upbuilding of the country's truest life? Education has done much for China in the past. It will do yet greater things in the future.

## (D) WOMAN'S WORK FOR WOMEN

**The Girls**

The Chinese pride themselves on their filial piety, and no account of the life of the people could be reliable which did not deal with the home side of social life. It cannot be said that woman is accorded due recognition in the Chinese home. The daughter is not welcomed as the son is, and she is not sent to school. In conformity with inhuman custom, her feet are bound at an early age. She is treated in many homes as if she were a slave rather than a member of the family. Married at an early age to a man whom she has not known or even seen, she takes her place as drudge in her mother-in-law's home, and is not usually rewarded even with the affection of her husband, however worthy she may prove herself to be. Uncared for, uneducated, unloved, although worthy of different treatment, she falls in her own estimation, is lightly esteemed and denied her proper place in the home and national life.

**Women's Force of Character**

Yet there are exceptions. Some women have sufficient force of character to make for themselves a distinct place at home and elsewhere. They can assert themselves, and some husbands live in dread and speak of their wives with bated breath. Many who have heard Chinese women shriek their grievances in public places do not require to be told that they have minds of their own, and can express

their thoughts in language more forcible than polite.

To those not well versed in the intricacies and intrigues of Chinese court life, it has seemed strange that one of the most masterful rulers in China's long list of monarchs was the Empress Dowager Tzu Hsi; she may not be the last Chinese woman of whom the world will hear.

Empress  
Tzu Hsi

Jesus Christ, the friend of publicans and sinners, is also the friend of woman. Nowhere outside of lands influenced by His Gospel has woman been accorded her rightful sphere. Apart from Him woman cannot reach her true destiny. Does it seem strange that men whose lives have been blessed by Him should still close their ears and harden their hearts against His winning entreaties and gracious invitations? It is a matter for even greater surprise that there should be many women, even in Western lands, whose hearts do not respond to the call and claims of their best Friend.

Woman's  
Debt to  
Jesus Christ

Work by women for women began simultaneously with work for men by men in North Honan. A lady worker was sent out with the pioneers in 1888, and two more were sent with the second band, in 1889. While fewer have been called for in Honan than in some other fields in which the Canadian Presbyterian Church has laboured, as for example, in India, yet a goodly band of Christian lady workers has shared with the men in the varied experi-

Work for  
Women

ences incidental to pioneer missionary effort among the Chinese. Many Chinese women patients have been treated by male physicians, but it still remains true that Chinese women must be reached and evangelized by Christian women from their own and other lands. The zenana and the harem do not exist in China as in India and Persia, and no caste system stands as a barrier in the way, yet China's homes are open only to the lady missionary, and there are thousands in these homes who are regularly being reached by their Christian sisters. They may be found listening to men in public places, but it would be a violation of custom if they were seen engaged in conversation with them. Meantime they are easily accessible to their Canadian sisters.

**Women's  
Curiosity**

The presence of a Christian married lady in Honan naturally awakens much curiosity among her Chinese sisters. They pay a visit at the earliest opportunity to the newcomer. Coming, as they do, from heathen homes, it is a new thing in their lives to see a Christian home. How strange, too, that the foreign lady, instead of entering with zest into all the small matters which engross the mind of her Chinese sisters, desires to tell them of one Jesus, who was pre-eminently the friend of women and little children! The story is new and who can believe it true? Yet the sister from afar be-

lieves it, and traces all that is best in her own life to Jesus Christ.

In conversation, hymn, and reading, the aim from the outset is to make Jesus known. It may not be easy to repress the curiosity of the guests or to leave their many questions unanswered, in order to direct their thoughts to heavenly things, but it is exceedingly difficult to lead even one to believe that the Heavenly Powers can have any thought of her. Long familiarity with China's idolatry has unfitted them to think seriously of God's love, of Christ's compassion, of heart purity, and home love. They come actuated by curiosity and find it hard to be baulked in their purpose. Hundreds who came in those early days heard for the first time of Jesus and His love. How incredible to them it all seemed! Yet as increasing numbers visited the foreign ladies, they could not but be convinced that to the foreigners Jesus was a reality.

They had called to see the missionary lady. Would it be in order for her at some time to return the call and see them in their homes? Not many dared at first to extend an invitation. She had to be content with learning the language, attending to home duties, receiving Chinese women who called on her, and speaking with those who were receiving medical treatment.

As time went on, the way was opened for a few to venture out and see the inside of a Chin-

Sowing  
the Seed

Progress  
Slow

Curious  
Questions

ese home. As guests, they were not quite so free as when welcoming their Chinese sisters to their own homes, but with a growing acquaintance on both sides, the Canadian ladies soon learned a great deal regarding the home life of the Chinese women, and had many queer questions to answer regarding life in Canadian homes. The Christian home was an unknown institution in Honan. What were its characteristics? Wherein did it resemble the homes of the Honanese? Did Christian husbands beat their wives, as was done among the heathen? How were the children kept so clean? Why was so much attention paid to keeping houses clean? What was the honourable age of the Canadian sister? Questions of this kind were freely asked them, and are not yet entirely discontinued in some districts. Chinese women soon found out that the Jesus religion was a potent influence in home relations as well as in individual life. They saw evidence of His power and love in the Canadian Christian home, and it was not long before they began to see examples among themselves.

Chinese  
Women  
Taught

Expanding work gave increasing opportunities for reaching Chinese women. As men were led to learn of Jesus, they were also asked to think of their wives and children. The request seemed a strange one. Men could understand, learn and practise Christian ways, but was it meant that women were to do so like-

wise? The answer was found in the Gospels, and many had been taught how Jesus dealt with woman. They were encouraged to allow their wives and daughters to visit the missionary's home and, in course of time, Christian ladies were invited to visit them. Wherever men became interested in the Gospel of Christ, it was the aim of the workers to have the women in their homes know it as well. In the majority of cases, women as well as men were willing to receive instruction, and as Christian centres were formed, members of both sexes were enrolled. Chinese customs and habits could not, as if by magic, be changed, but the presence of the Christ in the hearts of men and women soon led to the modification of some customs and the entire abandonment of others. A new day dawned upon Honan.

When it became possible to hold services on the Lord's Day, women as well as men were numbered among the worshippers, and seemed equally interested. They took part in the praises offered to God, but being unable to read, it was an effort to give attention to a chapter of the Bible, and it did not surprise the speaker when candidly assured by themselves that they were so dull as to understand but little. They, too, had to grow familiar with the truth and with the thought of worshipping their Father, who is a Spirit, in spirit and in truth.

Women at  
Church

**Sad  
Result of  
Heathenism**

In the case of many women, the progress made is quite as marked as that made by their husbands and children, but many others are dull and are doomed to remain so, notwithstanding all efforts to enlighten them. They are paying the penalty of having grown up in a land where a Christ was not known, yet they are not too dull to learn something about Him and to trust Him for salvation.

**Medical and  
Evangelistic  
Work for  
Women**

It was not till 1895 that medical work for Chinese women in Honan was begun by Dr. J. I. Dow. In September of that year she was sent out as the pioneer physician to labour for the physical and spiritual welfare of her Chinese sisters in Honan. Having completed the prescribed course of studies in Canada, on her arrival in Honan she applied herself with rare devotion to the acquiring of Chinese. After the Boxer uprising in 1900, she gave herself for a time to evangelistic work for women, thus fitted herself for carrying on medical and evangelistic work. Under her initiative and direction both departments of work have been carried on during the intervening years.

Thousands of the suffering women of Honan have been treated by her, and all so treated have had the opportunity of hearing the good tidings of great joy. In the little chapel they have heard much of the truth as it is in Jesus, in the dispensary they have received scientific treatment for their many peculiar diseases,

while in the hospital wards they have daily received the most careful attention at the hands of Canadian and Chinese Christian nurses. Health of body and purity of heart have been emphasized, the way to obtain both has been constantly pointed out, lessons of cleanliness, love and devotion, have been inculcated, and, as a result, many homes in North Honan are appreciably nearer the Christian ideal. A few generations may pass ere the women of Honan will all be evangelized and their many maladies scientifically treated, but a good beginning has been made, and each passing year will register new advances made towards the Christian goal.

Thus with such medical and evangelistic work carried on at one of our central stations, with the wives of missionaries working for the evangelization of their Chinese sisters who visit the Mission compounds; with several of them also accompanying their husbands on Mission tours to Christian centres all over the wide field; with classes for the instruction of Christian women held annually at the central stations, and at many points away from these; with regular preaching by women to women at the Hsun Hsien fair each year; with schools for the daughters of Christian parents carried on at three of our Stations; with the example set before Chinese women in the homes of the missionaries; with the weekly teaching given after regular services on the Lord's Day; with

the aid given to the women by men and women evangelists on their regular visits, it can quite fairly be claimed that a considerable amount of work is carried on among the women of Honan. Those who are most intimately acquainted with the appalling need know that the present force is utterly inadequate to meet that need, and hence the constant appeals for reinforcements. These invariably receive most kindly consideration, and the joy of welcoming new workers, sent out to labour among the women, is very common in Honan.

Chinese  
Bible Women  
Few

While many women have thus become followers of Jesus, the number called to devote their whole time to witnessing for Him among their Chinese heathen sisters is smaller than among the men. Some of the brethren, wholly engaged in evangelistic work, have, in their touring, given time to help the women, as well as the men, but lack of education and the necessity of giving attention to home duties, make it difficult for Chinese women to give much time to study. Many who did study, to the best of their ability, made exceedingly slow progress. They began their Christian course under a severe handicap. Those who knew best their home life, with its limitations and discouragements, expressed surprise at the progress made.

Learners in  
the School  
of Christ

The first generation of Christians cannot hope to attain to the standard which will be reached

in the second and third generation. The leavening process at work in their hearts and homes will permeate their lives more fully in years to come. Meantime, it is evident that a marked change has passed over the lives of many. They are learners in the school of Christ, and are giving increasing evidence of love to Him, and a desire to make Him known to their less favoured sisters. An ever-enlarging area is being cultivated, and many who have not known Christ are being led to Him, and rejoice in His power to save.

The pioneer workers encountered many *summary* difficulties of a peculiar nature. They learned in the school of experience. Sickness removed some from the field who gave promise of great usefulness. Death early called some to service in the higher sphere.\* The Boxer upheaval, for a time, arrested every department of work. Following that great upheaval, new stations were opened, and considerable time given to the laying of foundations in new centres. Men and women had to be trained in classes, as well as on tour. New centres were opened, and in course of time, small buildings for Christian assemblies were erected. Furloughs interrupted the continuity of the work. There were times when the entire evangelizing work at one large centre was directed by one pastor, so that it was difficult to keep all lines of Christian

\*See Appendix A.

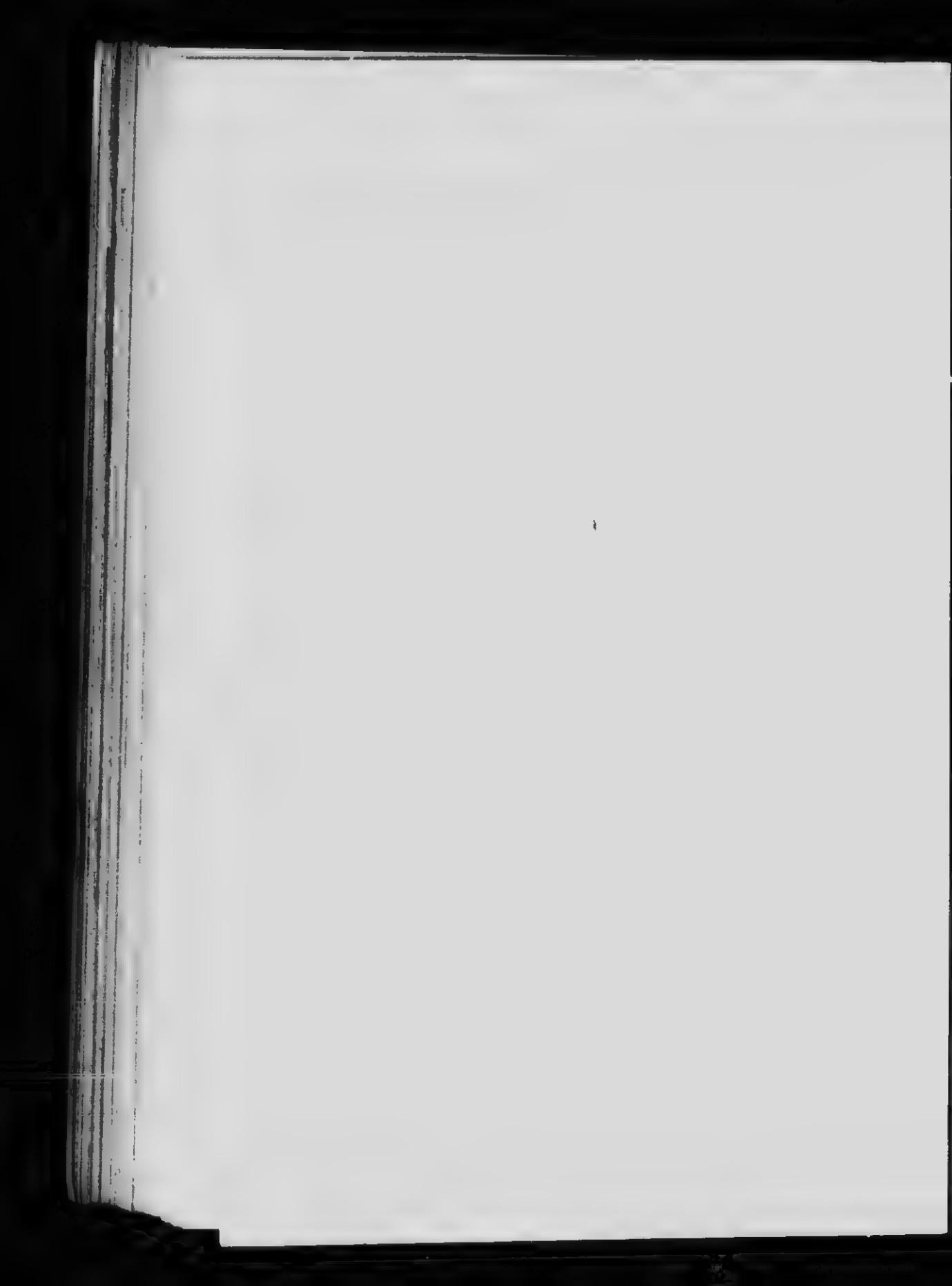
activity in regular working order. A number of workers gave themselves to special lines of service, which tended to increased efficiency, but which meant, for a time, fewer labourers for ordinary duties.

**Appeal**      We yet see only the beginnings of the Gospel of Jesus Christ in North Honan. The call of the hour is for increased prayerfulness, devotion, and consecration. There are thousands of villages in which the Gospel has not been made known. There are millions of men and women living without Christ, without God, and without hope in the world. The call is urgent for men and women who are willing to do the work of evangelists. The Honan Mission aims at the evangelization of not less than seven millions of Chinese, spread all over the field, entrusted to it. The work can be done. God wills it. May the second quarter-century see accomplished more rapid movements and larger results than did the first.

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Elders of Church at Weihwei





## THE CHINESE CHURCH

*In many of the greater mission fields the Christian people are now recognized as a definite community, whose social life and ideals, as well as their personal faith and character, are already becoming a powerful element in the reshaping of national life. They are everywhere subjected to a watchful scrutiny on the part of the non-Christian communities, and there seems to be a general acknowledgment that the life thus jealously watched affords a real vindication of the spiritual power of the religion which they profess.*

*In this state of things it is necessary to recognize that the problems of the future differ in kind, as well as in scope and dimensions, from the problems of the past. We have no longer to think only of teaching to a few humble people the elements of Christian truth. Attention must be concentrated rather upon carrying them on to higher levels, both of knowledge and of Christian practice; and this must be done on a scale more commensurate than heretofore with the conspicuous and responsible place into which they have come, as influential guides in great social and moral movements, which are stirring the whole mass of their fellow-countrymen.*

*—The Church in the Mission Field,  
World Missionary Conference Report, Vol. II.*

## CHAPTER VI

### THE CHINESE CHURCH

**I**N the beginnings of evangelistic work the Gospel story is a familiar theme. Men who know little of the contents of the Christian faith soon recognize the unique place given to Jesus Christ and thus Christianity becomes known as "the Jesus religion." It differs from any other religion they have ever known, especially in that it is built not on a ritual, but on a person. Jesus Christ is all in all. It is through the gateway of the Gospels the new disciples find access to the rest of Holy Scripture, all of which is given by inspiration and is profitable. When disciples multiply, organization becomes necessary. Christians draw together in mutual helpfulness and the world comes to recognize a new spirit and practice not its own. The organization of Christian centres leads to a fresh study of the records of Paul's missionary journeys and addresses, so marvellously fresh and modern, notwithstanding the fact that they were spoken so long ago. The principles there laid down are as applicable to-day in Honan as they were in Asia Minor in the early years of the Christian era,—a proof of their universality and divine origin.

"The Jesus  
Religion"

**Leaders  
Raised Up**

As the field of operations was enlarged and members multiplied, leaders were raised up who could share in the privilege of carrying the message into regions not yet overtaken. Lengthy tours were made into all sections of the field, sowing the seed, organizing new centres, and cultivating and strengthening centres already existing.

**Honanese  
as Helpers**

At first Chinese helpers were borrowed from the older Missions in Shantung, but in course of time that was unnecessary. Local supply became available, and Honanese were employed who knew their own province and people better. These evangelists gradually came to regard the little churches as in some sense peculiarly their own, and in some cases to assume that they best knew how to counsel and advise.

**Native  
Contribu-  
tions**

The Christians in Honan were taught from the beginning to contribute out of their scanty resources, and in certain districts the response was remarkably generous. Their givings were devoted to the payment of evangelists and to the erection of suitable buildings for their own use as churches.

Missionaries had the oversight of all the work, and sought to visit all sections of the field. Candidates for the catechumenate and for baptism were recommended by the local leaders and evangelists, the time not having yet come for a session or deacons' court.

As missionaries and evangelists were supported by Canadian funds, the Chinese Christians were content to have that continue. As the Church in Canada had provided during the initial stages, why not continue to do this as the work grew and extended? Had this view prevailed, an independent Chinese Church would have been impossible. Education as to persons' responsibility was necessary, and that required time and patience.

*Objections  
to Self-  
support*

It was not easy to bring even the most advanced Christians to see that the Church was really the Church of Christ and was, essentially, neither Canadian nor Chinese. They knew about a Roman Church existing in certain districts of Honan, and saw no reason why over against that there should not be a Canadian Church. The Roman Church claimed to be Catholic and the other Protestant, why not let that suffice? They had yet to see that neither Paul nor Apollos, but Christ, is to be supreme.

*The Church  
of Christ*

When officers were elected, they grew in spiritual stature as responsibility was laid upon them. Some officials, who failed at first to appreciate their privilege and responsibility, afterwards became valuable members of the community and Church. They who sought faithfully to discharge the duties of the eldership, found it to be no sinecure. They, nevertheless, rejoiced in the opportunity of doing

*Church  
Officers  
Elected*

something for Him who had redeemed them, and to whom they had consecrated their all. Others, who lightly regarded the call of the Church, found the office irksome and quickly and gladly laid it down.

Disappoint-  
ment

As might have been expected, many disappointing things were discovered in these early years. Neither office-bearers nor members had yet attained a high standard of life. It was still the infant Church, and too much ought not to be expected. It was increasingly apparent that as the membership grew in numbers, mutual forbearance must needs be exercised. Much had to be learned—there must be line upon line, and precept upon precept, yet the day was approaching when Honan would have a Chinese Church, and upon the officers now in training would fall the responsibilities of office.

In the meantime, missionaries and evangelists were co-operating, with sometimes a disposition on the part of the latter to criticize where they did not understand.

Adventists

One of the missionaries, about to start out on a lengthened tour, was advised by a Chinese Christian to be prepared to hear some strange views on the Sabbath question. On asking for an explanation, he was told that Adventist views on the Lord's Day had been circulated throughout a certain district, and that these views had been accepted by several Christians. The further information was volunteered that

the question, whether the first or the seventh day of the week should be observed as the Lord's Day, had been freely discussed by the students attending the theological classes a month or two previously. On enquiry why he had not been taken into the confidence of the class, he was told that they all knew his views, and it was not necessary to disturb him with their private discussions.

When the theological classes met the following year, the whole question was treated in a series of addresses, and free discussion was invited. They thus became convinced that there was no desire to evade any issue regarding this or any other subject, and those who were wavering in their belief were reassured and strengthened. It is one of the unhappy things that still occur in the foreign field, that some ardent advocate of his own peculiar views seems as zealous in seeking to proselytize the members of other Missions as in rescuing the multitudes who are in heathen darkness, without God and without hope. But a broader and more catholic spirit has dawned—the harbinger of better days of such co-operation and united action as will hasten the coming of the Kingdom.

From the inception of the work in Honan, some of the workers had cherished the hope that the Mission would early see a self-supporting and self-propagating Chinese Church, but this early ideal was slow of realization. In

A Broader  
Spirit

Elders and  
Deacons  
Appointed

course of time this became the aim of the Presbytery of Honan, but that body had no power over the Chinese Christians which would induce them to adopt a view of individual duty and Church work so little in harmony with their own ideals. Everything that helped to impress the correct view on their minds was wisely and perseveringly employed. The appointment of elders and deacons gave a fitting opportunity for emphasizing the view in several districts, the Chinese Christians choosing the men they regarded as most worthy for the honourable positions of Church office-bearers. That was a long step in the right direction and must of necessity, ere long, be followed by others.

Chinese  
Presbytery

When the good brethren elected had acted in that capacity for a year or two, the question of forming a Chinese Presbytery was raised for consideration. Up to this time all the members of Presbytery were Canadians. It was by the authority of the General Assembly of the Presbyterian Church in Canada that the Presbytery of Honan had been constituted, all its members being ordained ministers or elders of the Home Church.

Chinese  
Elders and  
Church  
Courts

How to relate the Chinese elders to the Church Courts was a matter not easily settled. No Mission Council had been formed in Honan. Business of every description was transacted in Presbytery just as in the Home Church in Canada. Men who had, for twenty years, been

accustomed to such methods, did not regard with favour a proposal to dissolve the Canadian Presbytery. To bring the Chinese elders into that Court would be attended with many difficulties, as all the business was transacted in English, to them an unknown tongue.

The decision ultimately reached was that a Chinese Presbytery should be formed, composed of representative elders, and temporarily, at least, of Canadian pastors and elders. This was with a view to training these Chinese brethren in the transaction of business in the Church Courts. The future relation of Canadian workers to the Chinese Presbytery was left an open one, and for the present is still in abeyance. Thus one step was taken in the direction of a Chinese Church.

Decision  
Reached

To give the Chinese an opportunity to consider the step, a meeting was convened in Changtefu, at which all sections of the field were represented. Chinese and Canadian brethren discussed the whole question with a considerable degree of fulness, and it was left to the Chinese Christians themselves to decide whether the proposed Presbytery should be constituted. With a wonderful degree of unanimity they favoured the formation of the new Church Court, and Rev. Dr. MacGillivray, who was then on a visit to Honan, acted as Moderator in constituting the new Presbytery, to be known as the Presbytery of Chang Wei Huai, a name

comprising the names of the prefectoral cities of North Honan. In this Presbytery, Chinese representative elders and foreign missionaries were to have equal standing. The Rev. Murdoch Mackenzie was elected first Moderator of the new Court and a Chinese elder as Clerk. Thus, with the hearty concurrence of all the Chinese brethren present, another step was taken in the direction of establishing a Chinese Ct' rch.

Chinese  
Revolution

... October, 1911, the world was startled by the outbreak of a Chinese revolution. The leaders of this revolt aimed at nothing short of the removal of the existing Manchu-Tartar dynasty and the setting up of a Republic. In an incredibly short space of time, and, considering the number of persons affected by the change, at a comparatively trivial loss of money and life, the two main ends aimed at were accomplished. The Manchus signed a decree announcing their abdication and commanding to the nation the new form of Government.

Effect on  
Missionary  
Work

This movement, while in progress, affected missionary operations in several provinces. Large numbers of workers betook themselves to places of safety, while relief expeditions were organized to secure the safety of those in the most dangerous situations. Honan was on the direct line of communication between Peking and Hankow and so was bound to be a storm centre. Thousands of troops must pass through

the province to the scene of military operations, and the question as to what attitude the Honan Mission should take was early considered.

Yuan Shih Kai, a native of Honan, who was regarded on all hands as the ablest statesman the nation possessed, and destined to play a distinguished part in the events impending, had been called out of his enforced retreat to help in retaining China for the Manchus. A large force of troops was sent to guard his property near Changte, and considerable bodies of soldiers were stationed in the vicinity of that city. Their presence, so long as they remained subject to the direction of their commanders, would tend to keep order, while, if they got out of hand, disastrous results would be likely to follow.

Yuan  
Shih Kai

In such a situation no one could guarantee the Mission immunity from danger, yet, on the other hand, there was nothing in the aspect of affairs to suggest that it was the duty of the workers to leave their posts. Freedom to remove to the coast was given to any who felt disposed to leave, but it was decided that work along the usual lines should be carried on at all our Mission centres. Those touring the field were to be kept in closer touch than usual with the progress of events throughout the country generally, and what might have been a time of continued anxiety became to many a time of blessing.

Mission  
Work Un-  
interrupted

**Self-support  
Urged**

It was during the progress of this revolutionary movement that an opportunity occurred to call the attention of Christians anew to the long-cherished ideal of a self-supporting and self-propagating Chinese Church. For the first time, several of the Chinese evangelists entered with some degree of enthusiasm into the discussion of the subject.

**Nine  
Congrega-  
tions Vote for  
Self-support**

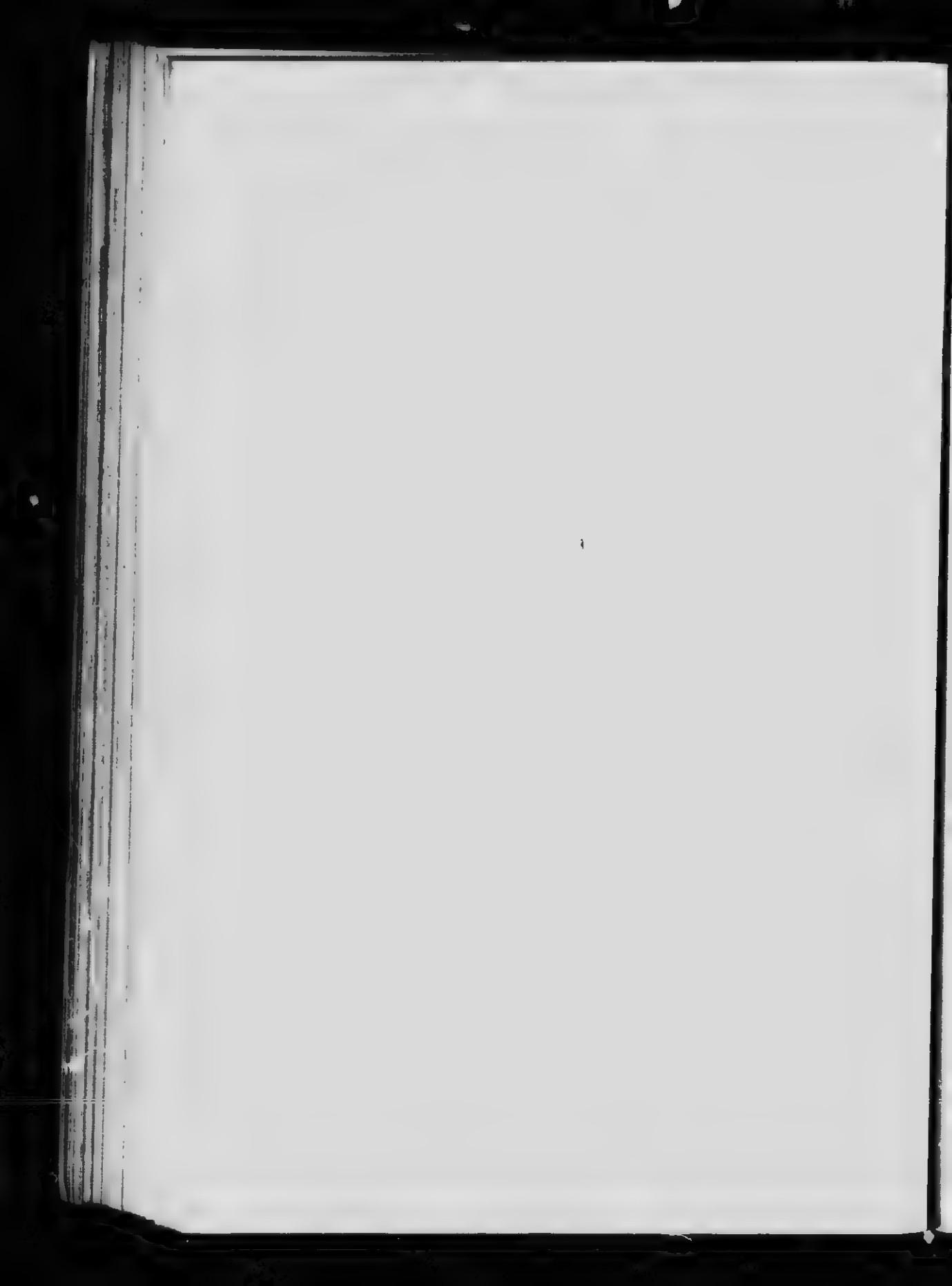
In all, nine congregations voted almost unanimously for self-support and a settled Chinese pastorate. How this encouraged the hearts of those who had for many years prayed and worked for such a consummation is known fully only to themselves and to the great Head of the Church. The movement had reached a stage which would certainly culminate in a self-sustaining Chinese Church in North Honan. Thus the year which witnessed the setting up of a Chinese Republic would for the thoughtful men and women of Honan be memorable as that in which their own Chinese Church had been fully established.

**Ten  
Graduates**

One step more required to be taken and the work would be completed. In the autumn of 1911, ten evangelists finished the prescribed course of study in the theological classes, of whom nine were commended as being worthy of the position of pastors. If congregations provided for their maintenance the Presbytery was ready to ordain them as the first band of Chinese ministers. Already they had been



Theological Graduates of 1911



elected, with but one exception, by the different congregations, and in due course would be licensed and ordained.

Before 1912 closed, all the preliminary steps had been taken, and, amid tokens of the Divine approval and hearty assent of the Chinese Christians, the eight brethren were ordained as Revs. Chang Hsien Shen, Ho I, Ma Pang Lin, Hu Feng Hua, Cheng Wan Chung, Wei Te Yun, Su Tien Ching, and Cheng Pu Yueh, over the churches in Lo Kou, Lin Chang, Changtefu, Chang Tsun, Hsin Tsun, Yuan Kuo, Ho Pei, and Weihweifu. That they may be abundantly owned of God in the work to which they have been set apart, and used to lead thousands to the feet of Jesus Christ, thus strengthening and building up His Church in North Honan, will be the prayer of many believing hearts in China and in Canada.

Pastors  
Elected

As these honoured brethren are expected to act as leaders in evangelism, a district has been assigned to each local church for the evangelization of which it is to be strictly held responsible. The missionaries thus see a goodly measure of responsibility devolved on their Chinese brethren, and will watch with brotherly interest their preaching, pastoral and evangelistic service.

Local  
Church  
Aggressive

This arrangement sets free some of the Canadian missionaries to begin work from the foundation in other districts; as time goes on

they will likely render assistance to the Chinese brethren, and be aided by these, in turn, in extending the work into new centres. Men grow in mental and spiritual attainments as they undertake work for Christ in charges entrusted to them as their own portion of the Master's Vineyard, and indications warrant a goodly degree of optimism regarding the future performance of these, the first Christian pastors in Honan.

**Summary.  
1st Decade**

It was in 1892 that Christian work, from centres within the province itself, began to be carried on steadily by members of the Honan staff. Many interruptions caused the temporary cessation of active work, but with the removal of these it was again resumed. The fatal Boxer year compelled the entire Mission to withdraw from the field. For fully a year and a half all the Canadian workers were absent from Honan. With their return, the work suspended for that time was actively taken up once more. New Stations were opened and the work grew and extended into many new districts. Yet, while the missionaries recognized the excellence of the services rendered by so many of the Chinese evangelists, it was felt on all sides that the time had not come for establishing a Chinese Church, free of Canadian control, and to be wholly supported from Chinese funds.

**2nd Decade**

With the close of the second decade of work in Honan, however, the time for setting up this

Church had come. Now that it has been established, it will be more than ever necessary to give our Chinese leaders in the new situation all the sympathy, encouragement and brotherly aid which the Master would have us give, and which they and their congregations are willing to receive from their former pastors. Heavy responsibilities devolve upon them, for the work of a pastor-evangelist is not easier in Honan than it is in other Mission fields, or in the home lands.

In each centre there is a nucleus of Christian men and women who already know a fair amount of Christian truth, and who, in past years, have had some share in the Master's work, but too much must not be looked for from the first generation of Christians. Many of them were, and are, seriously handicapped by their previous heathen life. They will bear to the close of their lives traces of the idolatry and modes of thought with which they were only too sadly familiar in earlier years. From most of this their children are happily free. We now see a generation growing up who have not been accustomed to heathenism in their own homes, but who, from earliest days, have been in closest touch with Christian ideas and practices.

The Christian home, with all that it means of blessing and privilege to parents and children, will be set up in hundreds of villages in Honan.

*Early Dis-  
advantages*

*Christian  
Homes  
Set Up*

Regular services on each Lord's Day are now provided for in many leading centres. Pastoral work will be attended to as (in the nature of the case) it could not have been before. Interested persons will be wisely dealt with and difficulties which stand in their way removed by wise Christian instructors. Schools will doubtless become more numerous than at present, and will be made more effective in instructing the children of Christian parents. Seed sowing on a large scale, and definite following up of all special efforts, will be characteristic of the work in the near future. The day in which North Honan will be fully evangelized is yet distant, but every well-meant forward movement tending to bring it some stages nearer should be most heartily welcomed by God's children.

**Stains of  
Heathenism**

The majority of the present church members were at one time idolaters, although the first and second generations of their children are now being enrolled. Parents served idols before which their children never bowed. The older members look back to a time when they regularly did homage in the idol temples. Such views as they then entertained of God, sin, eternity, were tinged by early contact with the contaminations of temple worship, to which they now look back with bitterness and regret.

**Growth  
in Grace**

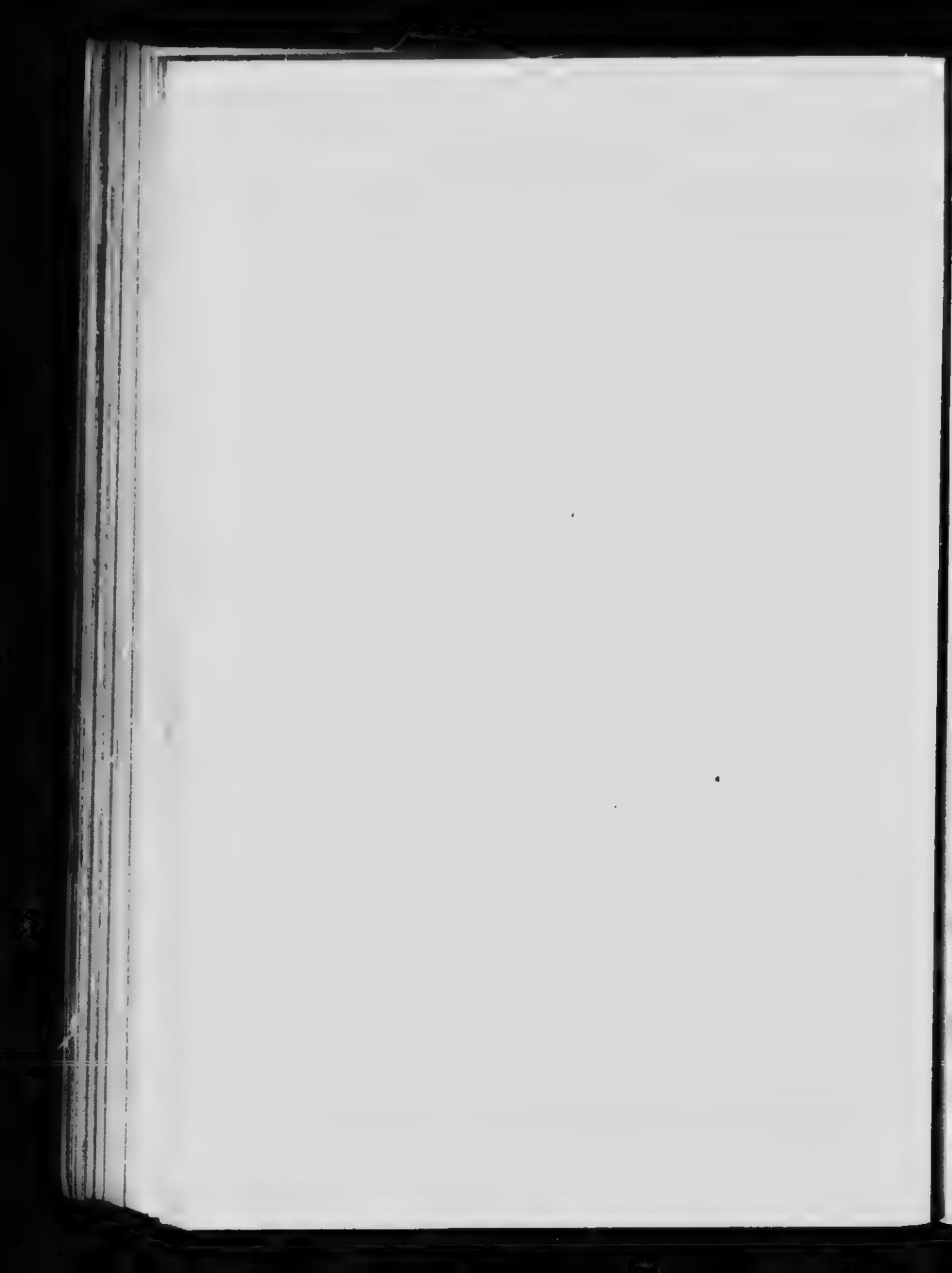
They have now emerged out of the darkness and have come into the fellowship of the uni-

versal church—the redeemed family of God. Some of them appreciate the significance of the Communion of Saints—the pregnant words "All are yours, Paul and Apollos and Cephas and Christ." They have not yet attained, but they are growing—being changed into His image from glory to glory.

It is still true that not many wise, not many noble are called. Yet it is also true, that a sprinkling of scholars may be reckoned amongst His followers. Wives and daughters are sitting at His feet and learning of Him. The opium smoker has been enabled to abandon the terrible habit that destroys body and soul. Thieves and outlaws, through faith in Him, are transformed and restored to respectability. It is as when the Apostle wrote to the Corinthian church: "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God."

*Monuments  
of Saving  
Grace*

"Notwithstanding this momentous change, they are still but children, and due allowance must be made in estimating the quality of their work. God is working wonderfully, and great things are in store for Honan.



## **FIRST FRUITS IN HONAN**

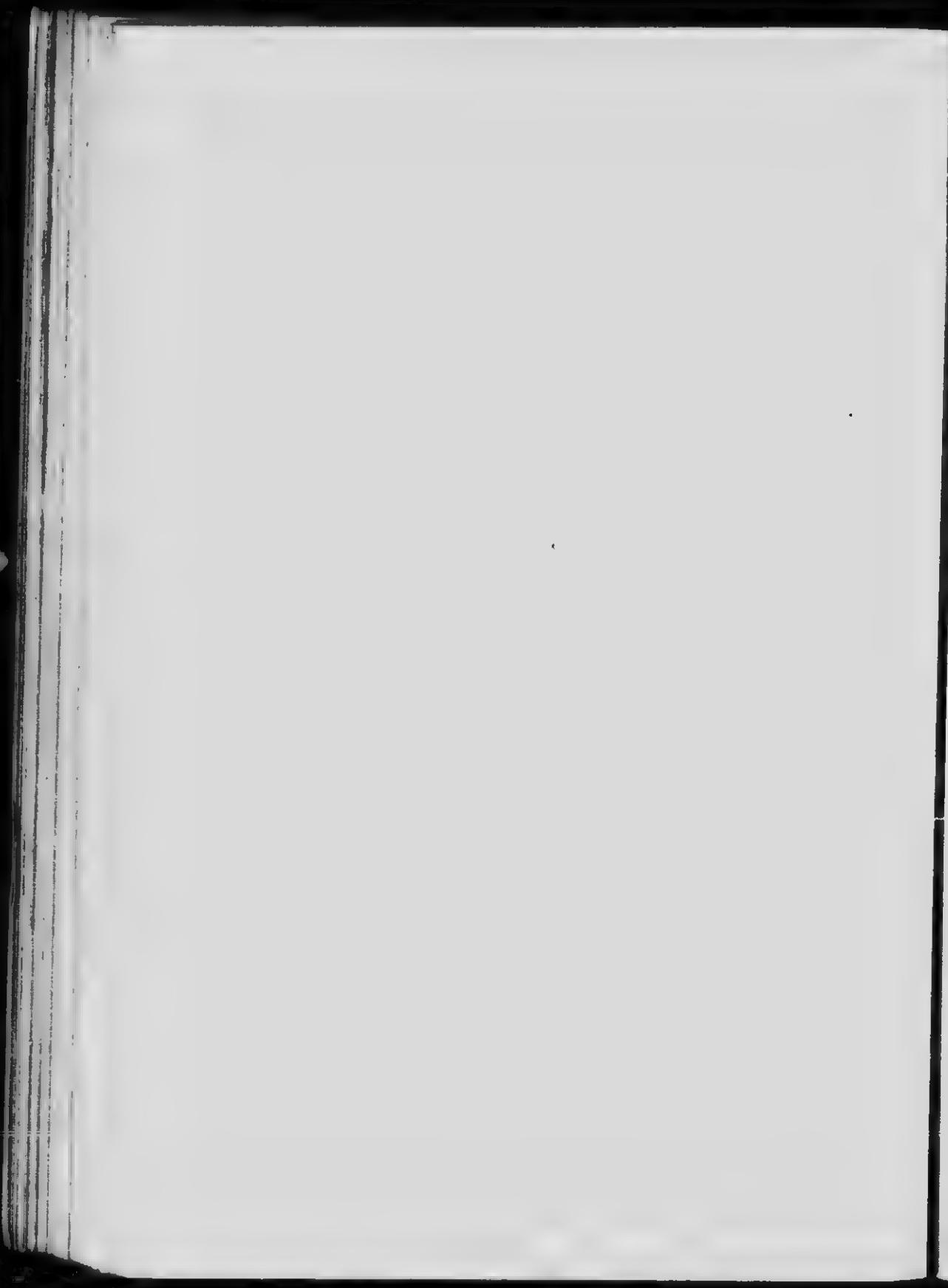
*Nothing but the uplifted Christ, drawing men to Himself, will account for the noble and Christ-like characters raised upon the mission fields from among those whose lives were degraded and whose natures were hardened and unresponsive. It is in Him they begin to see God, for He brings God near to them and reveals to them God's loving kindness and saving power. In Him they see in human form and action the holiness, love and power of the unseen God. One after another, men and women in middle and advanced life, as well as the young, give up their pride and sinful practices, and all that has made up the essence of their unholy life in the past, and then go out and testify by life and word among their neighbours that they have passed from darkness into light.*

—Mott: *The Decisive Hour.*



The First Convert—Chou Lao Chung

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## CHAPTER VII

### FIRST FRUITS IN HONAN

**H**IIS chapter aims at introducing to the <sup>Typical Honan Christians</sup> Home Church a few representative Honan Christians. The list, by no means exhaustive, is typical of many found in the Honan Church. Missionaries knew these men before they forsook heathenism and took their stand on the side of Christ. They have known them ever since, during all the years of their devoted service to the Church of Christ. Many have passed away and are now in the presence of their Lord, but the majority are still witnesses to the transforming power of the Gospel of Grace. Wherever possible, the story will be given in their own words.

Mr. CHOU (pronounced "Joe").—The owner <sup>Mr. Chou</sup> of this name is familiarly known as "Old Chou," the epithet "Old" being a term of great respect in China. This our first convert tells the story of his heathen and early Christian days in the following words:

"For six years I was a blind man. You will <sup>Blindness</sup> probably have some idea of what that means. I would have given almost everything I had to get my sight again, but, no matter where I went, I sought in vain. I consulted some of

our native doctors, but they put stuff into my eyes that inflamed them and made them, if anything, worse. I went the round of the temples. Before many a shrine I knocked my head on the brick floor, and burned incense to the gods, imploring them to give me sight. Stupid things! They had eyes themselves, but could not see; what help could they possibly give a blind man?

A Last  
Resort

"In desperation I called my family together in the open court of my home, and there, as a last resort, burned incense to The Old Man in the Sky. If Lao Tien Yeh, as we Chinese say, sends the rain and makes the crops grow, why should he not be able to wash the film from my sightless eyeballs? His ear, too, was deaf. I could not so much as see the smoke of my own incense.

He Hears of  
Canadian  
Doctors

"One day, long after I had given up all hope, I heard everybody talking about a couple of men from a far land, called Canada. Some said they were dangerous; that they were bent on nothing else than scooping out our children's eyes, in order to turn them into silver or medicine. Others said they were shameless, for while eye-scooping was their real errand, to divert suspicion they made a pretext of going about to heal the sick, and even professed to be able to give sight to the blind. I opened my ears at that and questioned my neighbours closely.

"Day after day some new story came in about their pretended powers and the cures they were working. When I could stand it no longer, I had a talk with my son, as the result of which I told him to lead me to these men that we might put their skill to the test. If it did no good, it would, at least, do no harm.

Resolves to Seek Their Help

"We left our village home. There was not much trouble in finding the city inn where they stayed; one had only to follow the crowd. The whole place was agog with interest in them. They were strangely dressed, my son informed me, in the clothes of their own nation. Doctor McClure examined my eyes, and my heart beat fast when he quietly said he thought they had a method that would cure me. I asked if he was willing to try. 'No,' said he, 'not now. You have come too late. You should have been here days ago. We are just about to leave the city, and it may take quite a time to cure a case like yours.'

Examined by Dr. McClure

"'Where are you going?' I asked. He told me. 'Then,' said I, 'can't I go with you? You can cure me on the way.' 'No,' he replied, 'that wouldn't work at all. It will be better for you to wait till we come this way again. We expect to be back.'

Cure Postponed

"Home I went disappointed. I was certain the foreigners were humbugs. I was certain they couldn't cure me, and would never be seen in the neighbourhood again. But mark my

Disappoint-  
ment

words, friends, when one of these people makes a promise he always keeps it. Just about the time the Doctor mentioned, though he didn't turn up himself, Doctor Smith did, and re-opened work in the very same inn.

The Doctor Returns

"For a second time I told my son to lead me to the place. 'O yes!' said the Doctor, 'we have a method that will make you see again. But there is something to which you must agree before we try it.' 'What?' I asked. 'You must come and live with us in this inn for ten or eleven days.' 'If that is all,' I answered, 'it can be easily managed. We shall engage the room right opposite, if you wish.' 'Wait a bit,' said the Doctor. 'There is something else to which you must agree, before that. This trouble in your eyes is very serious. Ordinary methods won't cure it. I can't give you any medicine to drink. I can't rub any ointment on your eyes. I must cut them with my knives. Do you agree to that?' I squirmed. It was the last thing in the world to which I felt like agreeing. But as the Doctor persisted that there was no other workable plan, there seemed nothing for it but to consent.

The Operation

"He performed an operation, and tied my eyes with a bandage, telling me I must on no account take this off until he himself should come to attend it. For my own part, I couldn't make out any use in all this. Day after day I sat in as great darkness as ever, listening with-

out any interest to the preaching that was kept up across the way.

"At last the Doctor came. He removed the bandage, and held up his hand about a foot away from my face. 'What have I here?' he asked. 'Are they not your five fingers?' I replied. 'How many?' 'Two.' 'Now, how many?' 'Four.' 'Right,' said the Doctor, in not a little excitement. He seemed even better pleased than I to find my sight was really coming back. In the course of time a decided improvement set in. I am no longer a blind man. I need no one to lead me about. I am easily able to read large print.

Sight  
Restored

"I used to ask the Doctor what I could do to show my gratitude, for he refused every fee I offered. 'Believe on my Saviour,' was his answer. 'You cannot do better than follow Him. If it were not for my Saviour I would never have been here to cure you.' To tell the truth, I didn't know who the Doctor's Saviour was. I had paid no attention to the preaching. From my youth I had been a Yamen constable, and was guilty of every sort of offence against my fellow-men. Gluttony, drunkenness, vice, gambling, and every sin with which a man could be charged, blackened my soul. For over twenty-five years I was addicted to the use of the opium pipe, until I had become what millions of my countrymen are—an opium fiend. My cruelty and extortion had filled the whole

He Learns  
of the  
Saviour

country with enemies. From this time, however, I began to listen carefully and to ask questions, and now I know. I want to tell you frankly that I trust and follow Jesus Christ with all my heart.

He is  
Baptized

"When, the same year, a Mission Station was opened twenty miles away, I went there to learn more about God and His plan to save men through Jesus. More than a year later I was baptized. At that time I was the only believer in North Honan, and thenceforward I spent nearly all my time preaching about Jesus, until the Boxer troubles in 1900, when the Church passed through a great persecution, and the missionaries were compelled to escape for their lives. After the Mission buildings were destroyed I returned to my home, and for months had to bear much persecution. But when the pastors returned to Changte in the autumn of the following year, I hurried there to see them face to face and thank the Lord for His goodness.

Nineteen  
Years of  
Service

"That I should have been kept as His servant for these nineteen years, from my fifty-fourth year until this, my seventy-fifth year, is certainly of the Lord's great power. Many sneer at me, and say that the foreigners' magic pill has turned my head, that I am robbed of all self-control, that I must follow the foreigners. But I want to tell you, and tell you ever so earnestly, that it is not the Saviour of the Brit-

... people that I follow, but the Saviour of the world. Just as truly as there is only one sun in that sky, so truly is there only one Saviour in the universe, and that is Jesus, whom I know to be the Light of the World. He that follows Jesus shall not walk in darkness, but shall have the light of life."

So far Old Joe. The evening of his ripe old age is now brightened with the hope of heaven. As we compare the blind, helpless heathen, worshipping his idol gods, with the Christian trusting Jesus Christ for salvation, and think of what he was then and what he is now, of the kind of life he then lived and the service he has rendered the cause of Christ for twenty odd years, the heart is constrained to say "Behold what God hath wrought! This is the Lord's doings, it is marvellous in our eyes." Here is a brand plucked from the burning. He shall shine as a jewel in Immanuel's crown throughout the endless ages.

A Brand  
from the  
Burning

We have heard Old Joe tell the story of his life. Blind, he had his sight restored to him, and has used his eyes for over twenty years in reading the Book of Books.

The next to tell his story is a man who, in many respects is a marked contrast to Joe, but one whose life is a striking testimony to the power of the Lord Jesus Christ over those who surrender themselves to Him.

**Li Chi  
Ching**

**MR. LI CHI CHING.**—Dr. Menzies has had as close a connection with Mr. Li as Dr. Smith had with Mr. Chou, and he, instead of Mr. Li himself, will tell the story:

**The Doctor  
Summoned****Treatment  
in Mission  
Hospital**

"One morning very early a call came from the city to attend a young man who had been set upon and badly handled. On reaching his home, I found a young man, apparently well to do, lying on a bed, his clothes covered with some white powder. Both his eyes had been gouged out with scissors, and to make the matter sure, quicklime had been rubbed into them.

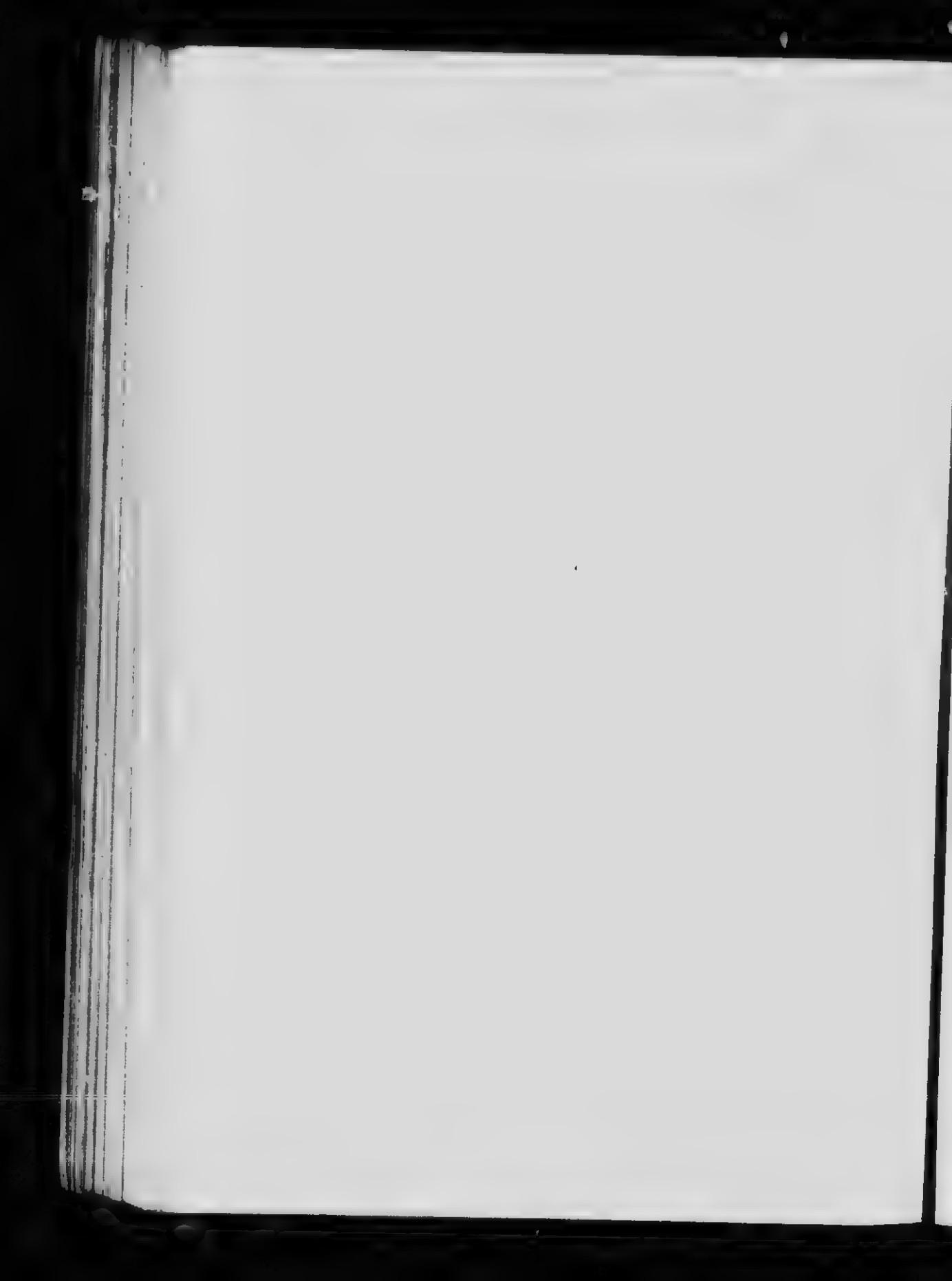
"This was the first time I met Li Chi Ching. We had him carried to the hospital and attended to him as well as we could. After a time those terrible gashes healed, but his eyesight was gone forever. It was hard to have to tell him he would never see again. He, a young man enjoying life to the full, drunk with its pleasures, never to see again! He couldn't stand it, the very thought was maddening. He could not weep, for the tear ducts had been quite destroyed, and his tearless agony was hard to see. After a time he became calmer and we were overjoyed when he turned to the Lord Jesus for comfort and salvation.

**His Story**

"The change in the man has been so great, he is still the marvel of Hwaikingfu. Of what he used to be, let his own words tell the dark story: 'I was well educated, and when my father died he left me with plenty of money,



*Printed by Courtesy of "Presbyterian Publications"*  
Mr. Li Chi Ching, reading from the Epistle to the Ephesians,  
printed in Braille Type by Himself



but I was a profligate. I was known everywhere for my daring wickedness. I was licentious, an opium smoker, and the most expert gambler in the city. My friends inside and outside the city were very many, and they looked upon me as their leader. The leader of the rebels in South Honan was once my bosom friend.'

"While still in the hospital, one day he said to me, 'Doctor, I have been a great sinner. No one ever served the devil more faithfully than I, and he's given me my wages. I shall never see with my eyes again. And now, as soon as I am strong enough, I am going to stand in Hwaikin city, before the Prefect's yamen; and I am going to tell the people: 'You all know me, you know how well I served my master, the devil, and the wages he has paid me. But now I am going to tell you of the Saviour who ... and found me, and what He has done for my soul.' Of course, we did not expect him to do anything of the kind, for to appear in public at all without having had vengeance on his enemies was more loss of face than a Chinaman could stand. But Li Chi Ching meant it, and since then most nobly has he redeemed his promise.

"Of course, we often hear of such conversions at home in Christian lands, where men noted for their wickedness become earnest Christian workers. But this man was a Chinaman, and

Conscious-  
ness of Sin

Thorough  
Conversion

an idolater, a gambler, an opium smoker, and a lover of every kind of evil. The god he and his father's had worshipped for over 300 years he brought to me one day, saying: 'My family and I will not need this any more.' It was a large bronze idol of over 30 pounds and is now in the possession of our Foreign Missionary Secretary. Chinese Christians, who have idols in their homes, even paper ones, are put out of the church.

**Dark Days**

"But dark, dark days were ahead of Mr. Li; days, the darkness of which we can never realize. His palsied mother reproached him bitterly for his unfilial conduct, because he refused to wreak vengeance on his enemies. His wife, a very high-spirited woman, told him she would rather see him the worst profligate in Hwaiking than a follower of the foreign devils. And worse than either of these, and sadder too, this blinded, broken-hearted man, with nothing but bitterness and reproaches in his home, met with coldness and suspicion not only from his old friends, but also from the Christians, from whom he naturally expected sympathy and support. Though his year of probation was past, again and again he was refused baptism. One day, long afterwards, he said to me: 'Those were terribly dark days for me. I felt I had only two real friends left, and if they had failed me I would have given up everything and gone swiftly to perdition.'

As soon as he could, he began to do Christian work in the chapel. On the busy street he preached to passers-by; in his own home, too, he preached, and though it was not a very hopeful kind of place, the strong faith and earnest heart of the man prevailed.

Christian Work

"One day, in my study, I was examining a group as to their knowledge of Gospel truth. I was greatly surprised at their understanding and answer: for they were much better than we usually hear. They were the wife, the son and two daughters of Li Chi Ching, and the whole family was received into the church at one time.

His Family  
Led to  
Christ

"Cultured and educated as he is, he is not above stooping down and helping the very lowest. Again and again I have found that men, with whom we can do nothing in the hospital, somehow gravitate towards his place. He pities them, exhorts them, is not discouraged when they fail, and by the grace of God they are redeemed. Among the students of this and surrounding cities he has become a power. Able to meet their objections as scholars, as none of our other evangelists here are able to do, his kindly spirit and earnest manner are winning their way with this most difficult class.

His Power  
with Men,  
the Highest  
and the  
Lowest

"His musical talent is by no means a small one. One Sabbath morning after the service, I heard some one playing very sweetly, on a flute,

His  
Musical  
Talent

the air 'There is a fountain filled with blood,' which we had just been singing. If you have never heard Chinese music you will hardly understand why I could not at first believe that any of our Chinese people could be the player. It was Mr. Li, and you may guess it was not very long before we had him at the organ. After a few lessons he was able to play the airs of over forty hymns. The organ is now his, and one of the problems before us is how to prepare sheet music for the blind.

*He Learns  
the Braille  
Type*

"We had hoped he might attend the Blind School at Peking, and learn to read books for the blind, but, as he could not leave his helpless mother, another plan was tried. I got for him the Gospel by Mark, in the Braille type, one of the few books for blind Chinese, and together we went at it. In a little he had learned all the letters and it was not very long before he could read the whole book. Through the kindness of a friend we secured a writing outfit, and now he is writing for himself the New Testament and parts of the Old. As you see him he is reading from the Epistle to the Ephesians, printed by himself.

*He Learns  
English*

"But Chinese books for the blind are very few, and so, in order to be able to avail himself of the much larger selection in English, this hungry student has begun to study English, and though so badly handicapped, he is making good progress. Each Sabbath he teaches the

Bible Class, and it is a treat to sit and listen to him. There before the class stands the blind teacher, without book or note of any kind, correcting every mistake made by the readers, and prompting when the next word is not very familiar. The setting of the lesson, its place in the history of the nation, its relation to preceding lessons, contemporary prophets and the like, are first studied, then the lesson divided into its important heads, and lastly, the practical lessons brought out point by point so clearly as to impress everyone.

"Gifted with a strong voice and clear enunciation, as a preacher he stands easily first among our evangelists here. As you listen to him you are conscious of two things: First, that the preacher has not learned his sermon from books—he knows in his own soul what the message means; and, secondly, that he is after someone, he is trying to grip someone with his message.

"His great heart of sympathy has always gone out to those who are suffering and neglected, and he has for some time been planning to open a school for blind children, where they will be taught to read and to learn some kind of work by which they may support themselves instead of begging for a living.

"There was the man Li Chi Ching, six years ago a born leader of men, leading young men in every evil path. Here is the man Li Chi Ching,

A Powerful Preacher

Interest in the Blind

'born again,' an elder in the church, blinded, but still a leader of men, leading many to righteousness."

**Story of  
Old Chou**

As an illustration of how Mr. Li deals with those who are trusting in Jesus Christ, the story of OLD CHOU, also from the pen of Dr. Menzies, may fittingly be added.

**A Blind  
Beggar**

"One day, in the sixth moon, outside of dispensary hours, an old blind man came begging to the chapel. Only Mr. Bai, our hospital evangelist, was there; and he spoke kindly to the old man and told him of the One who, when on earth, was a friend to beggars. The beggar bemoaned his lot, without home or friends. He was told that the Lord Jesus is willing to be a constant friend, and willing to answer his prayers. 'But I don't know how to pray to Him,' said Chou; so Mr. Bai took him aside and taught him the simple prayer: 'Lord Jesus, save me and keep me, and take away my sins.'

**He Learned  
to Pray**

"The old man went away mumbling his prayer, not unlike a Buddhist monk, perhaps; but still he prayed, and prayed to the One who hears. He begged his way to a large fair thirty miles away and when he returned he came to church. He was so well dressed that someone said to him, 'Say, Chou, where did you get those fine clothes?' 'Why, the Lord got them for me,' said he; 'don't you know the last time I was here I learned to pray, and now I just ask

the Lord for what I need and He sees that I get it? I asked Him to give me food, and I have never gone a day hungry. Then, as the weather is getting cold, I asked Him for clothes, and see what He has given me! And now there is just one other thing I am asking Him for, and that is a place where I may lie down at night and when the weather is bad.'

"One day in going his rounds Chou came to <sup>Old Chou  
and Li  
Chi Ching</sup> Li Chi Ching's gate. Mr. Li, hearing there was a blind man at the gate, went out to talk to him, and Old Chou told him his story. 'Well,' said Mr. Li, 'we have a meeting for prayer here this afternoon; you may come and we will hear you pray.'

"But the old man was suspicious of Mr. Li, and a little farther down the street he was heard asking the people who that blind man was, 'for,' said he, 'I am suspicious of him. He invited me into his place to a meeting, but I am afraid he only wants to go through my pocket.' They assured him that the other blind man would in no way harm him. 'So,' said Mr. Li, as he told the story, 'there we were, two blind chaps, each suspicious of the other and trying to find out about him.' Old Chou turned up at the prayer meeting, and one of the results is, that from that day his third petition has been answered, for Mr. Li has given him a place to sleep, with breakfast, and more than that if weather is bad.

"No one is more regular in attendance at church, morning and afternoon, than this old man, and he always tries to remember, at least, the Golden Text.

Old Chou  
as a  
Christian

"But," you say, "what does an old beggar count? If he is a Christian, why doesn't he give up begging?" Let me tell you, Old Chou does count and counts for a good deal too. How can an old blind man support himself in a land where people with their eyes are starving? No, Old Chou is a beggar and is proud of it. Like Paul, he magnifies his office. He is now a child of the King, and he knows it. Beggars, as a class, are universally hated, but no one now hates Old Chou. Many people are glad to see him, and hear him too, for he has constituted himself the apostle to the beggars in Hwaiking, a class so tough that no one is likely to try to rob him of his office. As he goes about, he sells tracts and preaches to the people. Even the little children love to get cash from their parents for the kind old beggar, just to hear his blessing.

The Beggar-  
Preacher

"A short time ago a merchant in the city was received into the church, led to the Saviour by this same Old Chou, the beggar-preacher, and I am told that many people in the city are being led by him in the same way. Magnify his office, does he? He says, 'I am the first beggar in Hwaiking city. Those other poor folk are all working alone and often they go hungry, but

I am never alone. The Lord is with me, and He sees that I get all I need,' and often he begs, not for himself, but for some other unfortunate one, for in these days of dear food, many people have nothing to give.

"One of our record contributions last year was 1,000 cash from Old Chou, for the Christian Endeavour Society, which would mean about \$100 from you, or about \$30 from me!"

"Old Chou is assured of one meal a day from Mr. Li, and when the weather is bad he need not go out at all. Where is the beggar who would not make the most out of the weather, and such a chance as that? Not so this man. The weather must be very bad when he will accept a second meal from his benefactor. It touches his honour."

The Master spoke of the spiritually blind leading those like themselves and both falling into the ditch. Here we have the spiritually illumined leading others to Him who is the Light of the World, and in their treatment of men manifesting the Christ spirit.

The beggar is one of the least popular members of Chinese society. One of the most popular men with many Chinese is the professional story-teller. The man who can tell a good story in Honan will easily find an audience. It is not necessary that he should rent any building to hold his audiences either. Under God's blue heaven, very often in front of the village temple,

*His Gifts to  
the Church*

*His Sense  
of Honour*

*Spiritual  
Sight*

*The  
Story-teller  
Popular  
in China*

occasionally on the village threshing-floor, or on an open space by the side of the street, the rustic audience may be found listening attentively to the itinerant story-teller. Among the very first to believe in Christ in North Honan was one of this class.

Wang Fu  
Lin, an  
Opium  
Slave

WANG FU LIN.—When he first became known to the members of the Mission he was a helpless opium slave. The far-famed Pastor Hsi, of Shansi, had sent a man to open an opium "Refuge" in Changte city, and thither poor Wang went, hoping that his fetters might be broken and manhood again recovered. There were many in the "Refuge" seeking to break off the habit, and for a time Wang acted as a sort of assistant to them. Gospel truth was often made known in his hearing, but he remained a stranger to the saving power of Jesus Christ. The way of life was set before him, but he refused to walk therein, and remained the confirmed slave of the vile opium habit. Impoverished, discouraged, enslaved, sick of life, yet not prepared to end it, he returned to his native town.

Conversion

There he met one of the recently arrived missionaries, and was led by him to Chu Wang. At the Mission centre he met Dr. McClure, and was aided by him in his resolution to abandon the opium habit. Daily he struggled with the enslaving vice, and daily he heard or read concerning the Saviour and His joy-giving

message. Within three weeks he had completely broken with opium and surrendered himself to the Saviour who had so graciously called him.

Returning home he began to read the Scriptures, and to make known to his neighbours his new-found joy and peace. Time was now given him to think over and review his past life. God had blessed him with the gift of ready utterance. He was a born story-teller and thousands had listened to the strange utterances of the erstwhile opium slave. He had been away in the far country and all his substance had there been wasted with riotous living. Surely, now that he had come back to the Father's heart and home, had received the returning prodigal's forgiveness and paternal welcome, there was something which he could do to show forth his love to the Great Deliverer.

His Gift  
Consecrated

Wang grew in grace as he grew in the knowledge of Jesus Christ, and when the Mission Station was opened at Changte, he was invited to assist in preaching. The converted storyteller had now found his sphere of usefulness. In the parables of the New Testament he discovered stories which had fallen from the lips of Him who spake as never man spake. They fascinated him, and he took delight in telling them to his fellow-countrymen.

Growth in  
Grace

Daily he might be found telling the old, old story, and finding out more of its preciousness

Redeeming  
the Time

and power as he made it known to men. With heart aflame, and a wonderful command of simple and expressive Chinese, he told of the love of God in Jesus Christ. He felt that his life was not to be a long one, and he threw into it all the earnestness of a renewed and consecrated heart. Those privileged to labour with him were surprised at the freedom and power with which the weakened body upheld the indomitable spirit for the few brief years of his Christian pilgrimage. Tuberculosis gradually encroached on the citadel of life, and the converted opium-user went home to die.

Dying  
Testimony

Just a few days before the Master's call came to him, the writer had an opportunity of spending an hour or two with him. In quiet and broken accents he gave expression to his unwavering faith in his Lord and Saviour Jesus Christ, and looked forward to meeting with Him beyond the veil. Ransomed from the power of Satan, redeemed by the precious blood, rejoicing in hope of the glory of God, he waited the summons which soon afterwards came to him and set his spirit free from its tabernacle of clay. His was a very brief and busy Christian life. He condensed into a few years all the intensity of which his body and spirit were capable. It was pathetic to see the remnants of a sin-spent life devoted so heroically to his great Redeemer, and the man who knew that the hand of death was upon him laying all that

remained to him of life at the feet of His gracious Saviour and adorable Lord.

MR. CHENG.—In Mr. Wang's village there Mr. Cheng lived a man who in most respects was a very marked contrast to him. He was a native of Chihli, who, early in life, had moved to Honan. Possessed of a large head, a giant frame, great bodily strength, an iron determination of will and a keen intellect, he looked like a man who would command respect in any ordinary company of Honanese. He, too, fell under the blight of the degrading opium habit. For eighteen long years he was its slave, and at the close of that time was but the shadow of his former self.

Soon after Mr. Wang's conversion, this man, too, heard the truth and came under profound conviction of sin. He at once resolved to give up the use of opium. With indomitable will, he formed the purpose of reducing his daily allowance of the drug, and thus of fighting his own way into freedom. For over forty days the desperate struggle was carried on, though his wife and others advised him to give up the struggle. So great was his agony that it seemed to some as if he must perish in the effort for deliverance. At length the day of victory dawned. He was not only freed from the thraldom of opium, but redeemed from the tyranny of sin and united savingly to Jesus Christ.

Fight with  
Opium  
Habit

*Witnessing  
for Christ*

In company with Mr. Wang he began to study the Scriptures and also to witness for his Saviour. Little wonder that those who knew him in other days were astonished at the changed attitude of their former boon companion. Carrying over to Christ's side all that remained to him of energy and will power, it was not easy for him to believe that he could not in his own wisdom and strength lead men to accept of his Saviour. To engage in controversy was for him pleasant and attractive, but men are not won for Christ in large numbers by such methods.

Gradually Mr. Cheng came to learn that not only for his own safety, but also for any measure of success in dealing with his fellow-countrymen, he must lay hold of Divine strength, and be content to be used by God as an instrument in His hands. His business brought him into contact with many persons from towns and villages at a distance from Hsin Tsun. To all who were willing to listen he began to make known the Gospel tidings.

*Joy in  
Service*

When Mr. Wang received the call to higher service, Mr. Cheng naturally took the leader's place in the little band of Christians. Knowing only too well the fatal fascination of sin in his own life, he knew how to warn others against its insidious and delusive appearances, while the joy and satisfaction of the new life in Christ impelled him to declare to many what he found

in his new Master. He attended Station Classes and easily took a leading place among those who went to these for fuller instruction.

Mr. Cheng gradually developed into a speaker of more than usual power and, in course of time, was given the position of evangelist. Regaining, as he did, much of such vigour as had characterized him in earlier years, he gave himself whole-heartedly to work for his Master. Testifying for Christ among the villages, conducting services among little knots of Christians on the Sabbath days, sent everywhere to straighten out difficulties which were of constant occurrence between Christians and heathen, arguing keenly with proud Confucian scholars, teaching and encouraging timid Chinese women, few workers have rendered more varied service to the Church of Christ in North Honan than did Mr. Cheng.

Born, as he believed himself to be, for leadership, it was quite natural that he should seek not only to lead the Christian communities, but foreign pastors and others as well. He combined in his own person not a few seeming contradictions and appeared from time to time in different guises. He could be one of the most politic of men when that best suited the end in view. Naturally combative, occasionally he seemed most conciliatory. As an evangelist he kept a high standard of Christian life and duty before the members of the various

Mr. Cheng  
an  
Evangelist

A Leader  
of Men

churches, yet did not always keep it clearly before his own life that he might conform to it. Trusted frequently by his pastor to go and mediate in very difficult cases, his own conduct at times gave almost as much trouble as did the conduct of those for whom he was acting as peacemaker. Latterly, there has been clear evidence of a mellower tone running through his whole life. Laid aside more than once through illness, he has had time to think over the past, and such an influence from the Spirit of God has come into his life as has fitted him for rendering the best service he has yet given to his Master's cause.

Mr. Cheng  
as Pastor

Settled now as pastor in his adopted village, and responsible as pastoral evangelist for leading in all campaigns for the extension of the Kingdom of God in the neighbourhood, he has full scope for all his energies, and may yet see more fruit of his manifold labours. He is a signal trophy of redeeming grace, a man whom God has owned very abundantly, one whose impress has been laid on many little Christian communities, probably one of the strongest believers in North Honan, and furnishes clear proof of what Christ can do in those surrendered to Him. No great campaign has yet been carried on in which he has not been accorded a leading place and the future may show that even here his best days are yet to come.

CHENG PU YUEH.—Among those who early felt the influence of Mr. Cheng was the young man whose name stands at the head of this section. The son of a small peasant, who made his living by mat weaving, young Cheng saw little in the home of his youth fitted to inspire or elevate. His quiet, good-natured and weak father acted as did thousands of other fathers round about him. Illiterate himself, he could do little to aid his son to get the rudiments of an education. Poorer, probably, than the average, it was necessary that he should early devote himself to work for the parental home.

Cheng  
Pu Yueh

Married early, as are most Chinese boys, Cheng Pu Yueh was launched on life poorly equipped for its weighty responsibilities. It was Mr. Cheng who led him to consider the claims of Jesus Christ. The young man laid to heart the message he had heard; God had spoken to him through his brother man. He had not yet begun to sound the depths of Chinese depravity, but his adviser told him of the dangers ahead, should he conform to the ways of his countrymen. He surrendered his life to Jesus Christ and began at once to give evidence of his desire to know more of Him, of His Gospel, and of the manner of life befitting His followers.

His  
Conversion

In due course he was examined and received as a catechumen. He became fond of reading, and steadily made progress in knowledge of

Progress in  
Christian  
Life

God's Word and of the intricacies of the human heart. He looked out on the lives of those around him and saw in these much from which, by the mercy of the Lord, he had been delivered. It then became the fixed purpose of his heart to serve his new Master by working among those he knew intimately. Invited by his pastor to give assistance on evangelizing tours, he gave clear evidence of special aptitude in dealing with those out of Christ.

*Valuable  
Helper*

Early in the fateful Boxer year he was one of the small company of Christians to bear the brunt of battle in a mobbing which took place in a certain market town. He accompanied the escaping party in the long journey to Shanghai and bears on his body the honourable scars of a sufferer for Christ. With the other young Chinese brethren who travelled at that time through South Honan, he rendered valuable assistance to the Canadian party in very trying emergencies.

*Appointed  
Evangelist*

Returning to his home, he observed the progress of events in Honan as the Boxer movement was spending its force, and the little bands of Christians were once more able to call their souls their own. On the work being fully resumed throughout the field, he was appointed by Presbytery to Weihweifu as a regular evangelist, and thus led to give his whole time and talents to the cause of Christ, growing experience on his frequent evangelizing tours

helping to equip him for the great work to which his life was now consecrated.

He attended the theological class and became one of its most faithful students. To those who knew him as a young, raw heathen, it became a source of great satisfaction to watch his steady growth in knowledge, Christian courtesy, love of work, enthusiasm for Christ's cause, and brotherly kindness. He was not gifted with the pen of a ready writer, and it was difficult for him to transfer to paper in a few hours any fair impression of the extent of his knowledge of the subjects he was examined upon. He was soon recognized as one of the leading speakers among the younger men, and his addresses before teachers and students during the class session convinced all that we had in him a man singularly gifted by God for study and service.

Studies  
Theology

Though his early life had lacked some of the advantages with which most Chinese boys are favoured, he made the most of his opportunities when at length they did come, and showed himself worthy of a place alongside some of the best scholars and students in the Mission. He finished the prescribed course of study in 1911, and was easily among the best men in the class.

When the time for electing pastors arrived, his name was voted on in three or four congregations, and he is now the first Chinese pastor to be settled over the Weihweifu church.

Chosen  
Pastor at  
Weihweifu

The record he has already made for himself warrants us in cherishing high expectations as to his future services. Chinese and Canadians are at one in the judgment they have formed concerning him. Such men make us hopeful of the future of the Church of Christ in Honan. They show how Jesus is appealing to the hearts of young Chinese, and leading into captivity to Himself all their faculties and powers. But for Christ this young Chinaman would, in all probability, not be known beyond the bounds of his native village. Learning at an early age to know Jesus Christ as his Saviour and Lord, he has felt the drawing power of his new Master, and his whole being has responded to His call. Placed now as an under shepherd in charge of one section of the Good Shepherd's flock, a wide door of usefulness opens before him. He will disappoint those who know him best if he does not show in his new position that he is one of God's men for the new age which is hastening on apace in all parts of China.

## FIRST FRUITS IN HONAN

(CONTINUED)

An aged woman named Mandoro, under instruction for baptism, in answer to a question whether there was a sinless human being on earth, replied that there was one, and on further questioning she mentioned the name of a Christian man in the community, and told of his Christ-like deeds. Missionaries who have observed these radical changes, and who have had opportunity to talk with such persons, to see the way in which the problems of life are faced by them from the Christian standpoint, to understand their motives and spirit, and to watch their consistent Christian lives, have no doubt whatever that God and not man is the prime mover in the missionary enterprise, and that Christ is the centre and innermost working power in these transformations of men.

—Mott: *The Decisive Hour of Christian Missions.*

CHAPTER VIII

FIRST FRUITS IN HONAN  
(Continued)

**R**EADERS of the books of Kings and <sup>The "High Places"</sup> Chronicles in the Old Testament cannot but observe the frequent references to the "high places." Part of God's indictment against apostate rulers was that "they burnt incense in the high places," and of reforming rulers the record is that they "put down" those whom other rulers had ordained to "burn incense in the high places."

In China, as in all heathen countries, idolatry loves the "high places." The most noted high place in North Honan is a small mountain outside the city of Hsun Hsien. On its summit a temple has been erected to a far-famed goddess. Thither the multitudes of idolaters resort in the spring of each year. Hundreds of small guilds send their contingents annually to worship at this shrine.

Hsun Hsien  
a Resort of  
Idol-Worshippers

The Canadian Mission began early in its history to concentrate its forces there. While the results so far obtained have not been commensurate with the efforts put forth, they have yet been encouraging, and a few of the Mission's most faithful seed sowers and humble Christian workers were there won to Christ.

**Wang Sung**

WANG SUNG.—This man was among those who periodically visited the Hsun Hsien fair. Like many childless men and women he went the round of the temples to pray for a son. While thus engaged, what was his surprise to run across a Honan man actually preaching the Jesus religion! This man was none other than "Old Joe." The city is only a mile or two distant from his native village and the once blind but now seeing man with characteristic energy was making Jesus known to his fellow-citizens and provincials. Seeds of truth were then sown in Mr. Wang's heart as he listened to Mr. Chou's testimony, and he resolved to be done with idolatry for ever.

**Character of  
Mr. Wang**

Mr. Wang belonged to a type of Chinese which, in our experience, is not very common, even among the diversified types found in that land. Small in stature, sharp in speech, brimming over with life and volcanic energy, which seemed ever on the verge of exploding, fiery and impetuous, those who knew him best expected that he would become a whole-souled follower of his new Master. Unwilling to be unfilial, and not daring to resist parental authority, which in China has often extended to the infliction of the death penalty on a recalcitrant son, Wang on many occasions found it difficult to harmonize his sense of fairness and justice with obedience to his father's commands. Believing himself at one time to be unjustly treated,

he hurried from his father's presence, laid his left index finger on a block, and deliberately chopped it off, thus satisfying the angry mood of the moment, and dooming himself for life to the consequences of his impetuosity.

Little Wang was not the man to do anything by halves. Having lost his faith in idols, he committed himself unreservedly to Jesus Christ, and at once began to witness for Him in his native village. Missionaries were at that time calumniated and reviled, but Wang fearlessly announced himself as one who trusted them and loved the Saviour they made known to him. His manner arrested the attention of his fellow-villagers, and set them thinking. Ere long he became the leader of a band of more than thirty enquirers, many of whom began to study the Gospels. The writer well remembers his feelings of astonishment during a visit to Wang's village when eleven persons led in prayer, with freedom and fervour.

Although the Mission Station was twenty miles distant, it was an ordinary sight to see Wang turn up for service on the Sabbath mornings, having travelled that distance to be present. His pointed questions, candid manner, excited, restless movements, and large hopes for the progress of the Gospel in his district, impressed us all. If the cause of Christ did not make progress, the blame could not be laid at his door. In his home, while travelling, on the streets of

*His Conversion*

*His Devotion  
and  
Enthusiasm*

towns and villages, in the fields where he laboured with his neighbours, Wang's voice was constantly raised against idolatry and in testimony to Christ and his Gospel. Optimistic himself, his enthusiasm was contagious. Though he lacked some of the qualities most desirable in a good leader, it was not easy to keep Wang in the background.

#### Hindrances

Christians resorted to his home by night and by day, and the band of disciples steadily increased. Little Fort, as the missionaries called his village, looked as if it might soon begin to bombard strongholds of idolatry in many parts of the county. Yet it soon became clear that influences were at work which would retard progress, causing grief to the hearts of many who had rejoiced in the early promise of the work at Little Fort.

#### Unfriendly Influences

A Roman Catholic priest, in travelling to visit some of his converts, had occasion to pass through the village. Resting there for a time he made the acquaintance of some members of the little Christian band. Information, whether solicited by him or volunteered by the Protestant Christians themselves, brought out the fact that the missionaries spent very little money on their Christians. Comparisons and contrasts were soon drawn between Protestant and Roman Catholic methods.

#### Disaffection and Controversy

Disaffection speedily began to manifest itself. The majority of the members of the

Protestant band sought safety and support in the Church of Rome. A school was soon opened and a local man engaged as teacher. Promising men in the band of perverts were offered positions in other districts, and it took but a short time to shatter all the bright hopes entertained of Little Fort becoming a Christian village. Rome had triumphed. Protestantism was temporarily worsted, and a handful of men remained where missionaries had hoped to see one of the most aggressive and faithful churches in North Honan. Controversy resulted, and even the most loyal members of the Roman Catholic community could not congratulate their Church on the result. All Churches of the living God, on and off the Mission field, may well pray to God: "From all intriguing proselytizers, sowers of discord among brethren, and men who cannot recognize the Christ spirit among others than their own immediate circles, good Lord deliver us."

Wang was not to be misled by any such statements, either by Catholic or Protestant, unless it carried conviction to his mind. The last word had not yet been spoken. The complacent spiritual father was rather startled to hear Wang now reply that, according to the Book of Revelation, Heaven had twelve gates; Peter had charge of only one of these. Eleven were in charge of other Apostles, and whether you were admitted by John, James or Andrew was imma-

Loyalty of  
Mr. Wang

terial; you were within, and would not be put out. It was an answer admitting of no reply, and left him who gave it, if not master of the field, at least a man to be reckoned with by priest or people.

How Rome makes converts is hard to answer, but it is not by depth, clearness or cogency of Scripture teaching.

**He Becomes  
an  
Evangelist**

With the resumption of Mission work, and the opening of a new centre in Weihweifu, Wang became a regular evangelist, and carried into his new position that impetuosity which was so marked a characteristic of his life. His addresses, if not profound, were, at least, saturated with Scripture truth. He was a joyful and faithful worker, bright and alert, ready to answer questions, scornful when referring to idols, but always genial and persuasive when presenting Jesus Christ.

**His  
Presentation  
of Truth**

The systematic, orderly arrangement of truth was not the method in which Wang's mind delighted. Nor did he often discriminate between things of primary and secondary moment. While he took a text, he gave himself a latitude in dealing with it. He knew much of heathenism and was destructive in his treatment of it, but equally successful in constructive Christianity.

**Decline  
in Health**

Listening to him, during the annual idolatrous fair of Hsun Hsien, in the spring of 1908, he seemed to the writer a different man from the

Wang of earlier years. Some of the old impetuosity had gone. There was a mellower accent, a gentler manner, a more winning persuasiveness, than formerly. Occasionally, too, it seemed as if he was weary, and not testifying with his usual zest and earnestness. It was there he had first heard the Word of Life. There he had for several years proclaimed with joyful faithfulness the power of Christ to save. Now he was lifting his voice in his Master's cause for the last time.

Returning to Weihwei, he entered the hospital, and it was discovered that Bright's disease had fastened upon him. To all it was evident that the end had come. As the day drew nearer, Christ became increasingly precious to his heart. He was joyful in his Lord and faced the inevitable with unwavering faith and kindling hope, a hope that filled and thrilled him as he bade farewell to the members of his family circle, and to his friends and associates in the work of the Lord. Death for him had no terrors. The Master he had loved so well, and served with such earnestness, was near him in the valley of the shadow. Joyfully triumphant, he called on those standing by him to listen to the music and gaze on the scenes of the Heavenly Home.

His  
Triumphant  
Death

In the month of May the ransomed soul was released, and Wang Sung went to be with his Lord in the land of cloudless day. Canadian

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missionaries and Chinese Christians alike were profoundly moved by the manner of his home-going, and recall with reverence the closing scenes of a beautiful life.

*Chen Tung  
Tung*

CHEN TUNG TUNG.—Among Wang Sung's neighbours in Little Fort was a family of the name of Chen. In that family the brightest boy was Chen, whose name stands at the head of this section. Young Chen was but fifteen years of age when Wang became a Christian, and one of the first lads whom he sought to lead to Christ.

*He Hears  
of the  
"Jesus  
Religion"*

When the "Jesus religion" was first introduced into the village, it was something new, and so a theme for the talk of those curiously inclined. Parents were not alarmed when their boys spent some time with Wang Sung, listening to what he had to say about his new-found joy in Jesus. But when the truth dawned on them, that the new religion aimed at making new men, changing old customs, prompting enquiry as to the value of traditional observances, casting doubt on the utility of time-honoured practices, immediately they became alarmed. A pestilence has broken out and all right-minded citizens must beware.

*Persecution  
for Christ's  
Sake*

Chen soon found out that his foes were to be those of his own household. Persecuted by an earthly father, he was led to look more fully to the Father in Heaven. Forsaken by personal friends, he was led to trust implicitly the Friend

who sticketh closer than a brother. Loving his home and trusting his Saviour, he soon found that for Christ's sake a man may have to leave father and mother and take his cross and follow Him.

To be Christ's, at whatever cost, was the ruling desire of Chen's heart.

The Roman priest had succeeded in inducing others in that village to change their religion, but Chen determined to stand firm until a better was discovered. In vain men told him that a better religion they had already found in Rome.

Resists  
Roman  
Priest

Being desirous of acquiring an education, and satisfied that there would be no peace for him in his own home, he came to the new station at Changtefu. There he studied, enquired, resolved, began to form life purposes, and won the confidence of the Mission. When he had been there about a year and a half, he accepted a position in the Mission dispensary, a post which he filled with credit until a year or two before the outbreak of the Boxer movement.

He Becomes  
Dispensary  
Mission  
Hospital

When work in Changte was resumed in 1902, Mr. Chen was asked to take temporary charge of the Boys' Boarding School there. He wished to continue his studies, but teachers were scarce, and he was possessed of such gifts as gave promise of becoming a teacher of marked ability. He accepted the position, seeking to continue his studies at the same time. By faithful application to duty and by diligence in study, he

He Becomes  
Teacher at  
Changte

kept ahead of all his pupils and became an efficient and lovable teacher.

**His  
Success  
as Teacher**

The school grew with its teacher and in the course of seven years the number of pupils had increased from fifteen to more than seventy. Mr. Chen had associated with him three other teachers and became so proficient as to be able to carry the pupils forward to the end of the High School course. After ten years in the Changte School he was appointed to fill a position in the High and Normal School at Wei-hwei.

**His Earnest  
Christian  
Life**

Mr. Chen's studious habits continue, and in addition he has become known and esteemed as one of the most trustworthy Christians in North Honan. He loves his pupils and delights to see them take their stand on the Lord's side. His life is a strong and convincing argument for the truth of Christianity—his example stimulating. His addresses contain less of the declamatory, and more of the reasoned and persuasive method than do those of many others. His wide range of reading supplies him with illustrations, and these are effectively used.

**His Life-  
Principles**

Thus as Principal of the Boarding School, as teacher in the Sabbath School, as one of the first band of elders in Changte congregation, as the first Clerk of the Chinese Presbytery, as an adviser in many difficult cases, Mr. Chen has "made good." Early in his career as a teacher, he read a book entitled, "Luther and

the Reformation," which has had much to do with his resolutions and after life. His working creed he sums up in the three following purposes, to which he has steadily adhered: Despise reputation and riches; work hard to acquire knowledge; and be earnestly in service for God.

Although Mr. Chen is yet a young man, he already has to his credit twenty years of such Christian service as few have rendered to the Mission. He has been steadily learning at the Master's feet, and is a splendid illustration of the power of the Gospel to inspire noble ideals and reproduce them in life.

HU I CHUANG.—No man is more worthy than Mr. Hu of a place among the typical Christians of North Honan. Were a vote taken among the Chinese Christians as to the man entitled to the highest place in their esteem, he might stand at the head of the list. Like many of our senior members, he was for a number of years a victim to the degrading opium habit. One of the most social and genial of men, he soon drew to him a large circle of boon companions, and became easily the centre of attraction to them all.

His father was in fairly favourable circumstances, and left to his two sons a valuable estate which, under ordinarily good management, would have amply sufficed to meet all their needs. As the appetite for opium grew, the acres gradually dwindled in number. Hu's vil-

Hu I  
Chuang

His  
Early Life

lage was one of those visited by pastors and evangelists in their early itineraries, and more than once he heard the Gospel proclaimed, but the time of favour for him had not yet come. Opium threatened to be his ruin mentally and physically.

**Mr. Fan**    Several persons from his village heard the Gospel in Chu Wang, and were favourably disposed, but did not definitely come to a decision. For two or three years, Mr. Fan, a Chinese teacher from that district, was engaged as language teacher by Dr. Dow. He seemed at times to be on the very threshold of the Kingdom of God, but did not openly confess Christ as his Saviour.

**His Dying  
Testimony**

Shortly after the expulsion of the workers in 1900, this man, when on his deathbed, advised his children against believing the slanderous stories in circulation regarding the Christians, assured them that he believed Jesus to be the world's true Saviour, and expressed the hope that they would soon be numbered among His followers. Such testimony, given on the verge of the grave, by a man who had not accepted Jesus as his own personal Saviour, impressed the minds of many, and led some to take the decisive step.

**Mr. Hu's  
Conversion**

About this time Mr. Hu had a severe attack of illness. He called on the doctor in Chang-tefu, and when there met Mr. Cheng Wan Chung. The latter so presented the truth to his mind as

to convince him of the supreme importance of faith in Jesus Christ, and surrender to Him. The truth was carried home with power to Mr. Hu's mind and heart. He became a decided believer in Jesus as his Saviour and Lord, began at once to read the Scriptures and Christian books, and went back to his home resolved to live and labour for his new Master.

To know and make Christ known soon became the ruling passion of his life. He was quickly recognized as leader of the little band of Christians in his native village of Chang Tsun, and under his leadership the number steadily increased. This rapid development soon brought Mr. Hu into prominence.

As he became known to the pastors, and the record of his past life was disclosed, high expectations were formed concerning him. It was evident that, in Mr. Hu, a man of no ordinary calibre was added to the company of believers. In earlier days he had applied his literary gifts to the writing of plays for Chinese theatres. By these he had become known to a wide constituency over North Honan, and in those days friends rapidly multiplied. With all the zeal and joy of a new convert he now laid down his life at Christ's feet, and was by Him consecrated to the highest service which could ever claim his faculties and powers.

Being a polygamist, he could not be admitted into office in the Church, and for some years

His  
Earnestness

His  
Complete  
Consecration

Mrs. Hu had periodic outbreaks which caused him anxiety and continued grief. The second ary wife had early taken her stand on Christ's side, and after some years he had the joy of seeing his first wife also united with the Church. Their home was not blessed with the presence of children, and Mr. Hu was free to devote much of his time to witnessing for his Saviour.

His separation from the old manner of life was entire and final. Jesus became enthroned in his heart and ruled there without a rival. The great gifts wherewith God had endowed him were laid on the altar for his Heavenly Father's use, and accepted by Him. Mr. Hu's reputation soon began to spread, and it was known that a preacher of extraordinary power had appeared in Chang Tsun.

Mr.  
Remarkable  
Gifts

Like multitudes of his fellow-countrymen, Mr. Hu has been blessed with a remarkable memory. He seems to forget nothing. He has an extensive knowledge of Chinese history and draws apt illustrations from that source. He seems, at times, lost in wonder at the riches of grace that has lifted him out of the fearful pit and established his goings. He has a remarkable command of good Chinese, and glories in employing it in publishing the unsearchable riches of Christ. Few men in Honan know the Scriptures as he does, and few drink more freely of its boundless stores. It has not been the writ er's privilege to listen to any Chinese gifted with

a voice of such compass, and behind the voice lies a loving, compassionate heart. He has not attended the theological classes, nor does he seem to be profoundly thoughtful. He seems to see by intuition into the very heart of things. An ordinary speaker naturally feels something akin to despair in listening to him. Yet he is one of the humblest and most modest of men. He has been invited to conduct special services in towns and cities, and in other provinces, and everywhere men wonder at his untiring devotion, genial manner, remarkable familiarity with the Scriptures, and knowledge of the human heart. This is not the testimony of the writer alone, but is confirmed by the judgment of both foreigners and Chinese. None other so gifted has been given to the Church in Honan.

He has been called the Chinese Shakespeare. His sermons are as striking as any ever heard by the writer, whether from Chinese, Canadian or British pulpits, and it has been his fortune to hear some of the noted preachers of the day. Were it possible to have some of his addresses given to home congregations, by common consent they would be accepted as of unusual excellence. He has been taught of the Great Teacher Himself. As was said of Barnabas, so can it be said of Mr. Hu: "A good man, full of the Holy Ghost and of faith, and much people was, through him, added to the Lord."

A  
Remarkable  
Address

The following graphic description of the effect of one of Mr. Hu's speeches is from the pen of Mr. D. MacGillivray, but no description can accurately convey the impression which the address made on the assembled hearers: "The day for which the Church has longed was come. A foreign Presbytery with foreign members, the Presbytery of Honan had been in existence for ten years, but now the Chinese Church had grown until it was thought high time for it to launch out for itself, and form a Chinese Presbytery. The object before the missionaries was the creation of a self-governing, self-supporting, self-propagating Church. The Chinese Presbytery would be a great step toward this end.

"The foreigners were unanimous, but they wisely planned a conference with the Chinese brethren so as to educate them concerning the new step. The elders from the country churches mustered in large numbers. They were chiefly hard-fisted farmers in homespun, who were as cautious about anything new as our Canadian elders would be if facing a similar situation. The Conference had lasted two days. In spite of much discussion and exhortation, the fate of the new project was still in the balance. Was the foreign church to desert them while they were still so weak?

"It had reached the closing hour of the Conference, and there were still many doubters. When Mr. Hu I Chuang arose to make the

historic speech, he reached behind the pulpit and, bringing out an egg, tried to make it stand on end, but in vain.

"Now," he said, "you think the Chinese Church in Honan is like that egg. It cannot stand up by itself, but I will show you a way."

"He then took out of his sleeve a small cup, and placing the egg on it, proceeded: 'There! you see the foreign church has been, up to the present time, under us and supporting us, and thus we were able to stand. You might think if I withdrew the cup, that is, if the foreign church withdrew its support, the egg would fall. But no, there is another way to make it stand.'

"He then tapped the end of the egg so that it remained upright on the desk. 'See,' said he, 'it stands; this means that you Chinese will have to subscribe more money, that is, break a little of the shell. It is going to cost us something to form this Presbytery.'

"But," said he, "supposing I were to put this egg under a hen; in about eighteen days the shell would break and out would come a chicken. This chicken would be able to walk, and scratch for himself, and very soon could leave the old hen, and commence a new family. Now, that is what is actually going to happen with us. The foreign church is willing to act the hen a little longer, because she expects in due time there will be a live chicken, self-supporting, self-governing and self-propagating."

**Its Effect**    "This graphic deliverance was received with a roar of applause. The vote was taken and all were unanimous. Thus was born the first Chinese Presbytery of Honan, destined to be the Mother Presbytery of many another in due time. Chinese leadership marks an era of advance. 'Our labour is not in vain in the Lord.'"

**Mr. Hu's  
Influence  
and Work:**

Mr. Hu is honoured in his own district. The Chang Tsun congregation naturally feels proud of him as one of themselves. In his heathen days he travelled far and wide in Honan, and since becoming a follower of Jesus, he has been called away to other provinces to witness for his Lord. He is that type of man that wins hosts of friends wherever he goes. His power as a speaker at once arrests attention and gives him recognition among the ablest Christian advocates in any district. Returning from these distant tours he makes known in his own village his varied experiences, indicates the outstanding features of the churches visited, and commends what to him seems worthy of adoption by his own congregation. In this way Chang Tsun church knows more about the Christian cause, generally, than does any other in North Honan, and any method experience has shown to be markedly successful in other provinces is fully considered and adopted, or adapted to his own district.

**The  
Church at  
Chang Tsun**

Under his fostering care the church in Chang Tsun has grown until it is now the strongest in

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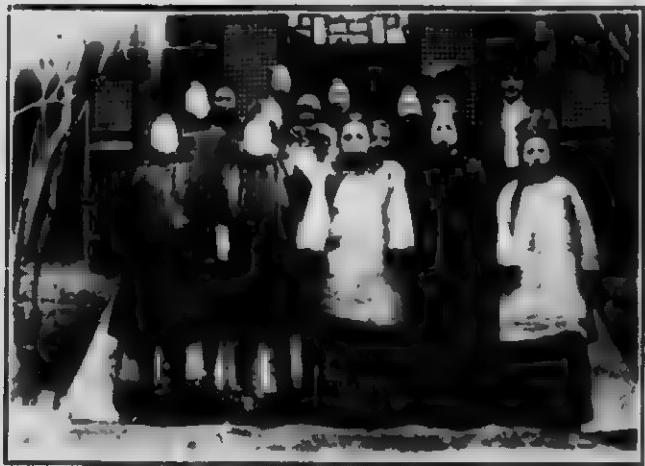
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Chang Tsun Self-supporting Congregation





Preaching to Patients



A Group of High-class Chinese Women, some of them Christians

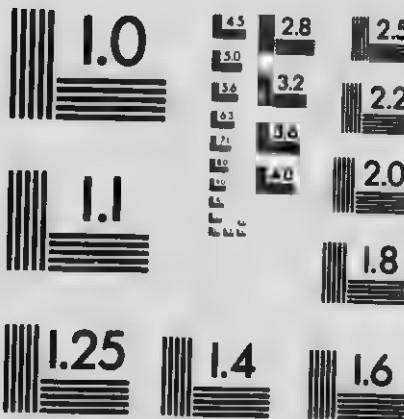
point of numbers, and the most aggressive in Christian service in Changte prefecture. A substantial church has been erected; a school building has recently been added. Bands of Christians visit fairs and other public gatherings to testify for Christ. Communion occasions draw members from a wide area to Chang Tsun, and the Christian community there is a rallying centre from which the Gospel of Christ radiates for many miles around. A younger brother of Mr. Hu is now settled over them as their first Chinese pastor. Less gifted than his elder brother, he has steadily grown in grace and has been greatly owned of God in his own and other congregations. That church will, in the near future, grow to such a size as to be able to branch off and plant new Christian centres in surrounding villages. There are now over one hundred and fifty baptized members in the Chang Tsun district, and the number increases year by year. The brothers Hu have the joy of seeing about them a noble band who, under training and leadership, are exerting a mighty influence for Christ and His Kingdom.

HU TING CHANG.—The cause of Christ in North Honan is gradually arresting the attention of a number of China's scholars and literary men. When the old examinations were in vogue, Mr. Goforth did much to awaken interest amongst students regarding Christ and His claims. On his tours he met, from time to

Hu Ting  
Chang's  
Conversion



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time, many of those whom he had seen in Changte at examinations, and had the joy of leading some of them to a full surrender to Jesus Christ. One of these, Hu Ting Chang, has become an effective worker in the Changtefu Church.

Mr. Hu as  
Preacher  
and Writer

Having heard the truth in his own town, some distance from Changte, and having begun his Christian career there, he soon became well known to his spiritual leader. Having passed the probationary period, he was duly admitted by baptism into the membership of the church, and was at once recognized as a man fit to render efficient service. Mr. Hu is a scholar of no mean order. He has the pen of a ready writer and his mind travels quickly to conclusions. He has read extensively and his memory is tenacious. Aggressive in manner, he can give a reason for the faith that is in him. There was originally in his style of speech too free a use of classical phrases, with which many Chinese were not familiar. It was felt that only time and familiarity with simpler phraseology would enable Mr. Hu to take a leading place among Christian leaders.

Mr. Hu at  
Changte

Not blessed with a vigorous physique, and having a mind which makes large demands on his bodily powers, he is not fitted for the ordinary work of a Chinese evangelist. Travelling scores of miles from week to week over Chinese roads, speaking continually at fairs and con-

ducting religious services among many Christian communities, counselling in difficult cases, and enduring much obliquy and scorn, requires a strong body as well as a gifted mind. It was deemed better to place him at the Changte station, where he could render even more varied service than by touring over wide areas. Settled in a commanding centre like Changtefu, he soon found his sphere, and began to exercise a most helpful and uplifting influence.

Many official communications are received, and for such correspondence Mr. Hu is eminently fitted. He excels also in the preparation of reports or original contributions on Christian themes.

Because of a certain brusqueness of manner, and an emphasis of statement, he does not at once win favour with a large circle of Christians, but he grows on acquaintance. Those who know him best, love him most.

Steadily enlarging his stores of knowledge and generously aiding others, it is not to be wondered at that efforts have been made to induce him to leave Honan and devote his whole time to literary work. It is quite natural that a man so gifted should be sought as a journalist, but there is another side to the question. He fills a position in Honan for which he is admirably fitted. His influence is steadily growing among an ever-increasing Christian constituency, and he will in time find there a field for

*His Growing Influence*

the exercise of all his powers in the service of the Kingdom.

A Leader  
Among Men

From the first year, Mr. Hu has taken a leading place in the theological class and is regarded as a coming leader in the thought and action of the Christian Church. There are hundreds of ambitious Chinese students in North Honan for whom Mr. Hu can do what no less gifted man can do. They listen to a Christian scholar from among their own people as they will not to a foreigner. He is still in the prime of life, enjoys the confidence of foreign pastors and Chinese Christians, has an open eye to the needs of his own land, is in full sympathy with the present trend of thought and action under the Republic, and is earnestly desirous of making a worthy contribution to the coming China. He is a gift from God to the Church, and may be relied upon to take a foremost place in winning Honan for Jesus Christ.

Yang Yu  
Ming

YANG YU MING.—In the early days of the Changte School, a boy called Yang Yu Ming, a native of the district east of the city, was registered as a pupil. Later he entered the service of the missionaries as Mr. Griffith's boy. Leaving Honan for a time he went to the coast and became a Chinese soldier. While away from his native province he met many foreigners and learned to read and write English. Preserved from many of the contaminating influences to which young Chinamen are exposed

in coast cities, and to which large numbers succumb, he became convinced that the Christian is the true life.

In course of time he found his way back to Honan and, largely through the influences of Mr. Slimmon, a situation was found for him in the Chinese Post Office service. He carried his Christian principles with him and resolved to be true to his Divine Master, whilst faithfully serving in a sphere which enabled him to do important work for his country.

Stationed in Kaifengfu, the capital of Honan, he was sent, from time to time, to open branch Post Offices in various parts of the country. The salary given him was much larger than that received by the best paid men in Mission employ, and his spirit is shown by the fact that he gave to the Church annually a sum sufficient to support an evangelist for the Mission. To those who knew him as a pupil in the Mission School it was a source of much satisfaction to meet him or occasional visits home and observe his attitude to former friends and acquaintances. Genuine sincerity and marked humility were apparent in his bearing towards all. Holding a good position, and having before him the prospect of rising to a still higher place in his country's service, there was no trace of assumed superiority.

He commended himself to his superiors in office by a diligent and faithful discharge <sup>An</sup> <sub>Important</sub> Commission

He Enters  
Government  
Service

Faithfulness  
to Duty

of duty and was selected to accompany a foreign Post Office employee to far distant Kashgaria, northwest of Thibet, in order to arrange for the opening of regular Chinese mail service in those distant outposts of the Empire. He accepted the appointment without misgivings, and after a farewell to friends he set out on his long journey. On his arrival at Kashgaria he made the acquaintance of some members of the China Inland Mission, who were itinerating there, and gave them what assistance lay in his power, taking part in the religious services on the Lord's Day.

**His Death**

When thus far away from earthly home and friends, he heard the Master's call to cease from his earthly labours, and enter upon the higher service. The news of his death caused profound grief to all who knew him. In the service of the Government he had adhered steadfastly to his Christian principles and had continued to support generously the Church in which he had found his earliest Christian associations.

**His Memory**

He left behind him a fragrant memory, and his works do follow him. His example is an inspiration to others to carry Christian principles into the service of their country.

Mr. Hu,  
the Temple-  
Painter

Ho I.—Among believers in North Honan are some who were, at one time, closely connected with the temple services. Mr. Ho, one of the oldest evangelists in the Mission, was for years

a painter of temples. He would now gladly see them all turned to a more worthy purpose.

Mr. Ho was among the first who heard the Gospel preached in Changtefu district. Professing to have been converted to Christ under Protestant teaching, but not knowing the difference between it and Romanism, or thinking that it might be more advantageous, he became a member of the Roman Catholic Church. Largely through the influence of another who, with him, had taken the same step, he afterwards withdrew, and became as zealous an advocate of the Protestant faith.

After a time Mr. Ho was appointed as an evangelist, and for many years was associated with Mr. Goforth in his aggressive campaigns in city, village and town.

He was an ideal man for such work. Strong in body and vigorous in mind, of an aggressive disposition, and of untiring energy, he was a powerful advocate of the truth. His pioneering experiences, and even his brief stay in the Roman Catholic fold proved a valuable training. His former contact with idol temples and certain experiences in the courts could all be turned to account in dealing with men.

Mr. Ho did his best work when out with the foreign pastor. None excelled him in readiness to work, and he had few equals in voice and lung power. He was possessed of a fiery energy and impetuosity which compelled attention. Phy-

A Zealous  
Protestant

Mr. Ho as  
Evangelist

A Powerful  
Advocate of  
the Truth

His  
Qualities

sical and mental energy were thrown into his addresses in about equal proportions. Yet it must be admitted that he was in a measure disappointing. He may have depended too much, as strong men are apt to do, on his own rather than on the Spirit's power.

**His  
Ambition**

More than once he was disposed to leave the Mission. Blessed with a family of sturdy boys, he desired to see them in good positions, which is quite a legitimate ambition, but a dangerous one, and difficult to regulate in loyalty to Jesus Christ.

**Mr. Ho as  
Pastor at  
Lin Chang**

Mr. Ho is now the first Chinese pastor elected by the congregation in Lin Chang. The responsibility that thus devolves upon him is heavier than any yet assumed by him, but his past experiences should fit him to give a good account of his stewardship. If ever in a man's life there is need to recognize Jesus Christ as Lord, it is when undertaking the pastorate among such a people as the Honanese. Much will depend upon the example set by the first pastors in laying the foundations of the Christian Church. His example must enforce his teaching. Men who can say, like Paul, "To me to live is Christ," are needed in Honan to-day. May Mr. Ho's ministry be so characterized.

**Wang Mei**

WANG MEI.—Mr. Wang was, during the earlier days of his Christian experience, much in the company of Mr. Ho. He presented marked contrasts, yet they had many things in

common. Becoming interested in Christianity about the same time, both found their way into the Church of Rome, but Mr. Wang was first to discover his mistake. Both arrested the attention of the missionary, and were singled out for exceptional service. Each had a profound distrust of Roman Catholic teaching, and was deeply grieved when any others were misled as they had been.

Mr. Wang was quiet and unostentatious, with a singularly persuasive and winning manner. He had neither the learning of the scholar, nor the forceful eloquence of the orator, but he was possessed of a meek and gentle spirit. He could not be an aggressive evangelist, but he was an affectionate and faithful Christian, and grew in the confidence and esteem of both pastors and people. Scholar and peasant alike respected him. He could be trusted to act wisely in any difficulty. Men were more strongly drawn to him than to the more forceful and fearless evangelists. If unable to lead in a campaign, as did some of his brethren, few could give such Christ-like aid to those who were by nature leaders.

Often entrusted with delicate business, requiring tact and wisdom in dealing with men, he seldom failed in reconciling the alienated and in discovering a way of peace. Whether or not he himself had premonitions that his life would be brief, they who were closely associated with

A Faithful  
Christian

His Early  
Death

him saw such a mellowing and tenderness as prepared them to hear that his life-work was ended. He was sent with a number of others to aid in opening up the Lin Hsier district, where circumstances rendered it impossible to carry on so much evangelistic work as was done in some other counties. Mr. Wang was honoured in being a standard-bearer for Christ there and, while thus engaged, was attacked by a disease which necessitated his removal to Changtefu. The hand of death was visibly upon him, and he was but one night at the Mission centre when called to enter into the presence of his Lord.

**Testimonies  
to His  
Devotion**

The testimonies of his brethren as to his worth and work deepened the conviction that the Mission had lost, in Wang Mei, one of the most devoted and Christ-like of its servants. He will not be known as one of China's great men, but to those who knew him best his memory will be cherished as that of a singularly winning and persuasive advocate of the Gospel of Jesus Christ.

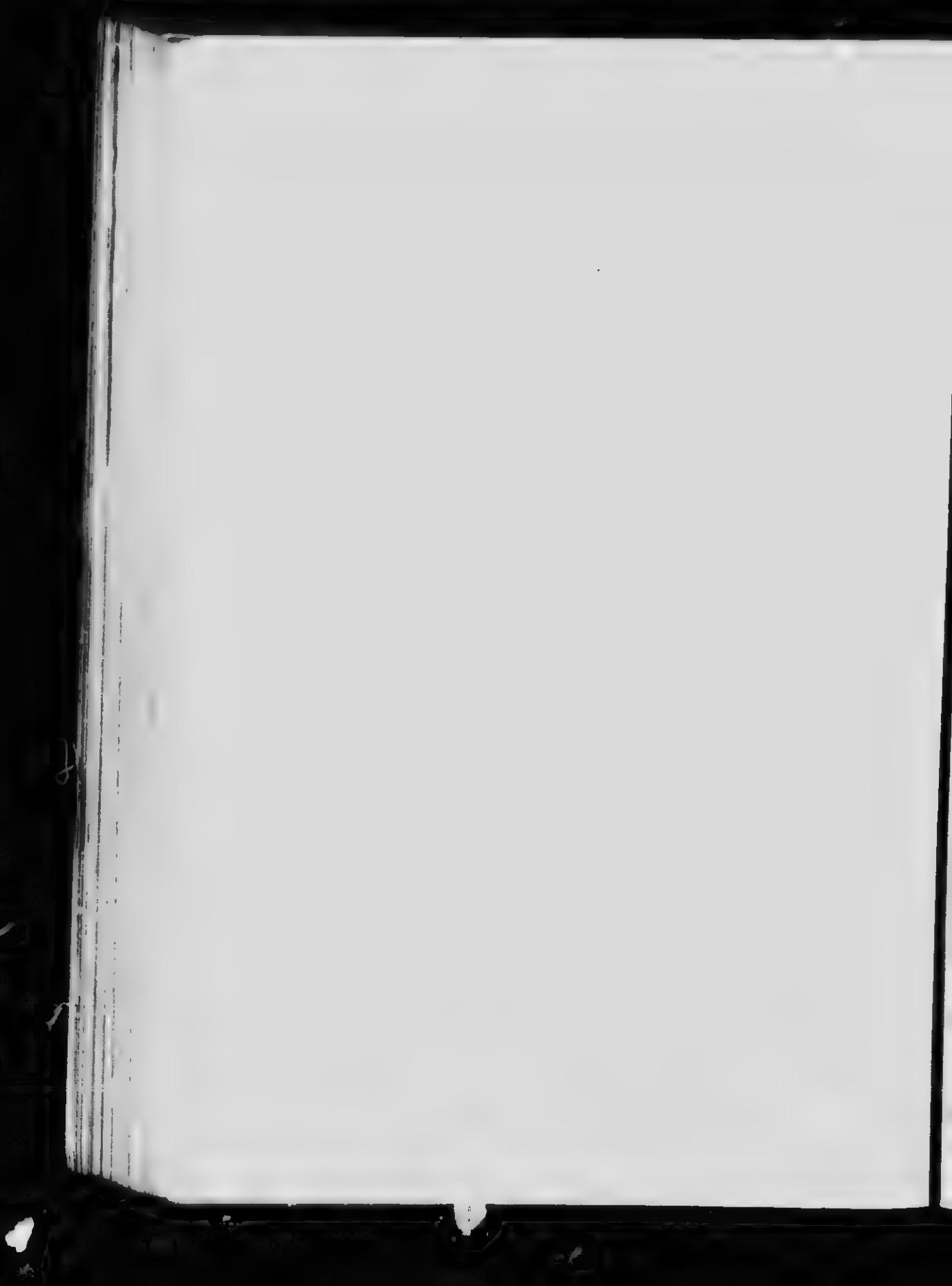
Space will not allow a more extended notice of Honan's worthies, but many more could be named equally worthy and typical of the Christian product of the first quarter century of that Mission.

**Christian  
Women**

It is cause for regret that no Chinese Christian women are named. Many of them are worthy of mention, but the author's knowledge of de-

tails is too meagre to warrant him in venturing to write about them.

Christ is calling to Himself, in Honan and elsewhere men and women of various ranks and intellectual attainments, but chiefly the humbler classes. It is still true that the common people hear Him gladly. Many, having sat at His feet, so live that their zeal, devotion, enthusiasm and joy in service are manifest to the Church. They are living epistles, known and read of all men. Judged by the Master's own test, "By their fruits ye shall know them," it is evident that these Chinese brethren are subjects of grace, indwelt by the Spirit—trees of the Lord's planting, and bearing their fruit in their season.



RETROSPECT, OUTLOOK AND  
APPEAL.

*Is there a more heroic test for the powers of manhood than pioneer work in the mission field? Here is opportunity for those who, at home, may never find elbow-room for their latent capacities, who may never find adequate scope elsewhere for all the powers of their minds and their souls. There are hundreds of Christian college men who expect to spend life in practising law or in some trade for a livelihood, yet who have strength and talent enough to enter these unoccupied fields. There are young doctors who might gather around them, in some new mission station, thousands of those who "suffer the horrors of heathenism and Islam," and lift their burden of pain, but who now confine their efforts to some "pent-up Utica," where the healing art is subject to the law of competition, and is measured too often merely in terms of a cash-book and ledger. THEY ARE MAKING A LIVING; THEY MIGHT BE MAKING A LIFE.*

—Zwemer: *The Unoccupied Mission Fields.*

## CHAPTER IX

### RETROSPECT, OUTLOOK AND APPEAL

THE pioneer workers of the Honan Mission landed at Chefoo in 1888. The Mission has thus just completed the first quarter century of its existence, and therefore the present year is a suitable time for stocktaking.

The founders of the Mission had definite convictions as to the purpose of God in enabling them to begin work in North Honan. This Mission has passed through various experiences during its brief history, but God's protection has been ever manifest. His hand has directed our steps. He has graciously owned the efforts of His servants and will do so yet more abundantly in the years to come.

A glance at the past history of the Mission, however brief, is necessary to enable us rightly to understand the present situation and outlook. This closing chapter seeks to focus attention on the Mission as a whole, and to indicate, so far as possible, the urgent requirements of the future. The present is an outgrowth of the past and will determine the developments that are to be.

In any record of the early days of the Mission, the attitude of the Chinese officials must be

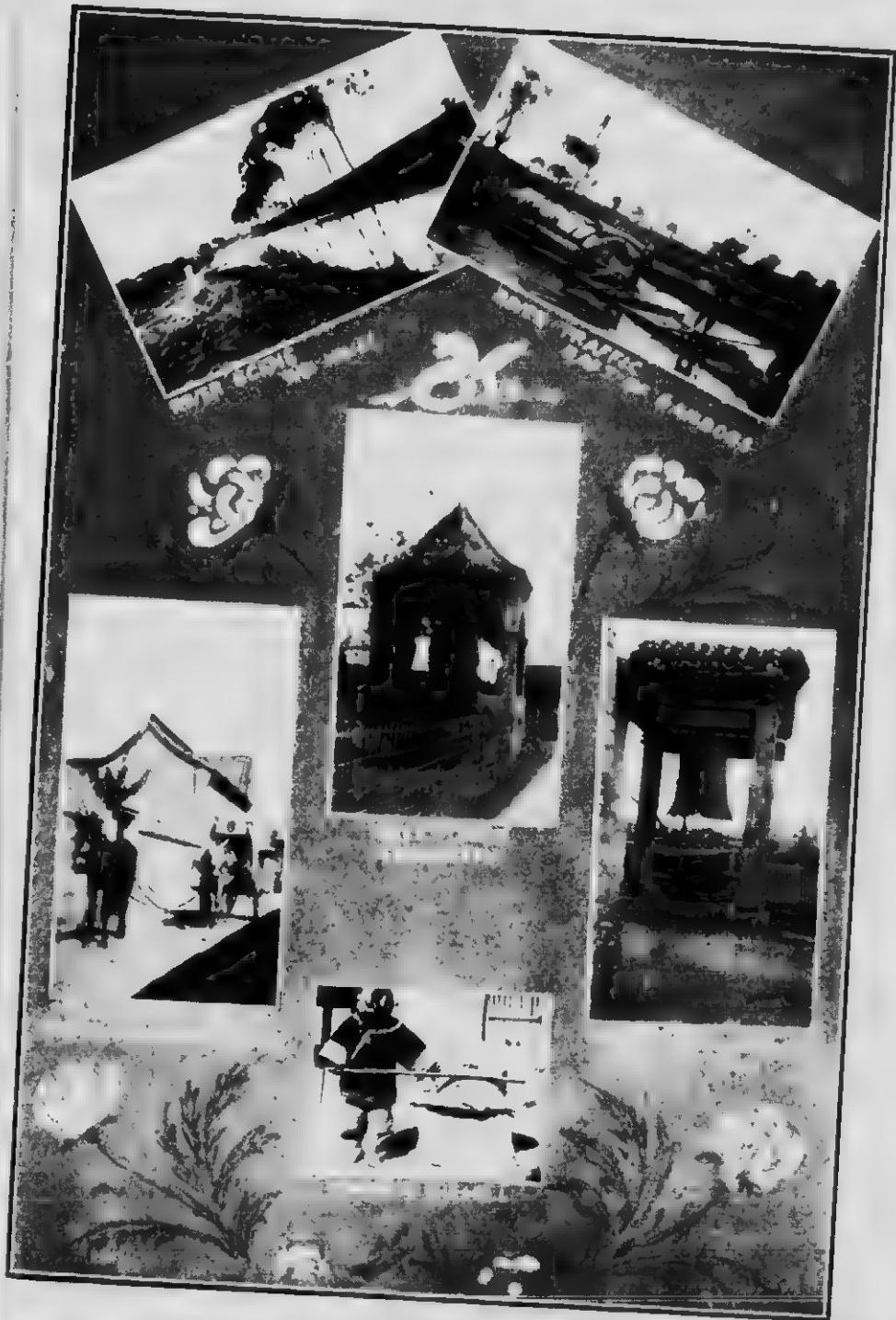
*Hostility  
of Officials*

taken into account. That attitude was unmistakably hostile. The missionaries who visited Honan for the first time were received courteously by Chinese authorities until it became known that they intended to settle within the bounds of the province; when a change passed over their feelings. It was evident that as transient guests Canadians might be regarded with a measure of favour, but not as permanent residents. This unfriendly disposition had to be reckoned with in all subsequent plans to secure a permanent foothold within the province.

**Hostility of  
People**

The attitude of the authorities was reflected in the treatment accorded the missionaries by the people. While they remained on the house-boats, ministering to patients and preaching the Gospel, no serious opposition arose, but when suggestions were made as to securing houses or land, a different spirit was revealed. But for the fact that the landlords whose property was purchased were men of grit and courage, it would have been extremely difficult, if not impossible, to secure premises in which to live and work. As it was, no sooner were these premises taken possession of, than mutterings of discontent were heard which soon changed to open hostility.

So far as known, nothing was done by the authorities to prevent the people from carrying into action their hostile intentions. On the contrary, the attitude of the common people



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was evidently connived at, and their violence instigated by those who should have been guardians of the peace.

Obtaining and retaining a foothold necessitated the expenditure of much valuable time. After the Mission had obtained possession of premises, it was necessary to strain every nerve to keep what it had secured. Had the mob succeeded in expelling the missionaries the news would quickly have travelled to other centres and evil-disposed men would have been encouraged to adopt similar measures.

Difficulty of  
Obtaining  
Foothold

When, however, it became known that the foreigners' property was destroyed and that, notwithstanding all opposition, they remained in possession of the Chinese premises, the situation was distinctly disconcerting. Some of the missionaries had to go all the way to Tientsin to obtain a settlement of the difficulties which they had failed to arrange satisfactorily in Honan. Others, however, came in their places and thus the hated foreigner gave no signs of departure. Little work could be done, but the Honanese were getting familiar with their presence. Although much time had to be spent in the disentangling of difficulties, in the end victory lay not with the officials, but with the Mission.

Next to Hunan, Honan of all the provinces of China was regarded as most hostile to foreigners. One or two missionaries who, during the great famine of thirty odd years ago, attempted to

Honanese  
Anti-Foreign

do famine-relief work near Kaifengfu, the capital of Honan, were summarily ordered to take their departure. Officials would rather see their people starve than accept assistance at the hands of foreign devils! In South Honan missionaries of the China Inland Mission had encountered the fiercest opposition in opening their earliest centres. In more than one instance their agents were expelled and work at particular centres temporarily abandoned.

Where a spirit so hostile existed, our Mission was not likely to succeed without a struggle. Crimes committed were frequently ascribed to foreigners, while the good done by them was ignored, and all were warned against giving them encouragement.

**Workers In-experienced**

None of our missionaries had had experience in other parts of China. All were pioneer workers, fresh from Canadian colleges, whose student experiences in Canadian Mission fields were of little value in the present situation. To have avoided all mistakes in such circumstances would have been more than human, yet they did their best in the situation and their best was good enough to hold the fort and establish a permanent and successful Mission in Honan.

**Language Difficulty**

The Chinese language had to be learned while face to face with seriously disturbed conditions. Chinese may not be the most difficult language in the world, but it certainly is *one* of

the most difficult to learn, and its mastery requires undivided attention and intense application. Only one man in the Mission was specially gifted in acquiring foreign languages, and his extraordinary success in acquiring Chinese only awakened a feeling of despair in the hearts of others less gifted. Teachers obtained from Honan were without experience in teaching foreigners, and to them the work was irksome.

Those who had begun the study of the language under Shantung teachers, soon discovered that there were many points of difference in the language as spoken in these two provinces. It took time, continued application and closest attention to enable our workers to obtain a reasonably passable knowledge of Chinese. Our missionaries were ready to subscribe to Milne's famous characterization: "To learn Chinese is work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels and lives of Methuselah." Yet all things come to them that wait. Some are more rapid than others, but all whose hearts will not fail them can accomplish the task. All our missionaries are not equally proficient, but all have so far succeeded as to be able to use Chinese to good purpose.

The housing accommodation in early days was scanty and unhealthy. Good Chinese Houses Un-satisfactory

houses, in healthy locations, could not be secured. Improvements sufficient to make houses habitable for foreigners were effected, but even then they were very unsatisfactory. Chinese ideas of what is necessary for sanitation and comfort differ so greatly from ours, that it was no easy matter to adapt houses for their new occupants.

Workers gladly lived in such houses as were available, but it is a question whether the entire Mission did not suffer through residence for years in such buildings. Those buildings were not meant to be permanent, but the demand for reinforcements was so urgent that they hesitated to speak of new houses lest it should delay appointments. They were strong, and believed that it would be possible to live for some years in these houses without suffering injury. The sequel showed that they were mistaken, but the motive prompting their action was commendable.

Sickness and  
Death in  
the Mission

Sickness, withdrawals and death have been frequent experiences in the Mission. Between 1890-1897, one single lady worker and four families withdrew on account of ill-health. A single and a married lady died in 1894. Fully one-half of all the children born into the Mission between 1890-1900 were carried away by death.\* What all this meant is known only to the bereaved parents and to Him who knows the heart. The joy of welcoming new workers

\*See Appendix A.

was tempered with the pain of parting with others whose presence seemed indispensable to the Mission. With heavy hearts some resumed their evangelistic toils, after separation from those whom they had regarded as life-long companions in labour. The burden was increased by the removal of workers just at the time when they were fitted to render most valuable service.

The year 1894 will be particularly remembered as one which seemed for a time to threaten the existence of the Mission. But for the assurance of the continued presence of Him who said, "Lo, I am with you always," and the comforting promise, "In My Father's house are many mansions," some in those dark days might have felt tempted to give up their work. None did so, however. On the contrary, Honan became dearer than ever, and with renewed consecration they gave themselves to its evangelization.

Dark Days

For years the attitude of the Roman Catholics was one of persistent aggression and proselytizing zeal. For this reason, controversy, however undesirable, became inevitable. How far the priests of the Church of Rome encouraged their Chinese converts in this proselytizing crusade, it is not possible to say. How often some Protestant converts may have made advances to those men is not known. Certain it is that Protestant was pitted against Catholic, and that Chinese heathen saw Protestant min-

Controversy

isters and Catholic priests engage in wordy controversy over points of faith which to them were of no moment.

The sight was not an edifying one, yet none could suggest a solution of the trying situation which would be acceptable to the parties concerned. Controversy may be absolutely necessary at some stages of the Church's progress, but it has many unlovely features. Men engage in it with great zest, though they see few beneficial results and know that it appeals to some of the lower elements in man's nature. Few changed sides during these controversial days, but the arguments convinced many on both sides of the correctness of their own positions, and they continued unchanged. But for this unpleasant controversy it is probable that the Protestant cause in Honan would have lost many of its early adherents, and the remainder would have felt that the strength of argument was in favour of the Catholic side. A truce was called years ago, and long may it continue unbroken.

Difference  
of View-  
point

A difference of viewpoint was responsible for occasional difficulties that arose between foreigner and Chinese. With the best possible intentions it was not easy at times for the one to comprehend the standpoint of the other. The missionaries were usually dependent on their evangelists and other assistants for an interpretation of the Chinese attitude. Some men pre-

sented the case quite fairly, but others did not, because they were unwilling to acknowledge ignorance lest they should suffer in the estimation of their employers. Candour would have avoided hurtful misunderstandings. An instinctive knowledge of the right thing to do under all circumstances would be very delightful, but such intuitions are not given to men. We must learn from experience and suffer the consequences of our mistakes. That is as true in the Mission field as in the home land.

All these considerations need to be remembered in order rightly to understand the conditions under which for years the work in Honan was carried on. Much work was done but in circumstances that militated against its success. The removal of workers laid added burdens upon the few who remained. Village evangelization was not carried on so extensively when the Mission staff was depleted, because men could not be spared for that particular kind of work. The ill-health of some detained others at the central stations.

The absence of facilities for rapid travel made workers unwilling to move away from Honan, when to all but themselves it seemed the wiser course that they should go. Confinement in cramped Chinese quarters, in an atmosphere charged with suspicion and slander, did not tend to keep workers in a bright and buoyant mood for work. Placed in the midst

Inadequate  
Force

Difficulties  
of Travel

of such an environment, Christian courtesy and behaviour were subjected to severe strain.

*Need of  
Quiet  
Fellowship  
with the  
Master*

At such times were understood, as not before, the love and tenderness that lay behind the Master's invitation, "Come ye yourselves apart into a desert place and rest a while." He knew how his followers were affected by the discipline through which they had recently passed, and He sought to refresh them by a season of quiet fellowship with Himself in the midst of the calm and strength of the stars and everlasting hills. Such a haven of rest the wearied workers in Honan needed during some of the exciting and perplexing experiences of these early years. Only those who knew the former days and ways can fully appreciate the changed situation.

*Workers  
Burdened*

Nearly the whole decade, from 1890-1900, was a continuous strain on the physical and mental endurance of most of the workers. It is not to be wondered at if some felt the burden to be heavier than they could bear. Yet it was wonderful how work developed men, and caused them to forget the man, things fitted to depress. The call to work was the voice of God. It found a response in the hearts of those subjected to extreme pressure, and provided the stimulus needed by wearied and distracted spirits.

*Beginning  
of New Era*

In the decade 1902-1912, the Mission entered upon an entirely new era. The Boxer movement had spent its force, accomplished its mis-

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Summer Cottages at Chi Kung Shan



Open Air Meeting of Presbytery in 1910

sion, and left the Honan staff face to face with enlarged problems and opportunities. Old centres were now abandoned and new stations were opened and developed. By the aid of frequent reinforcements, the work spread into many new villages and towns, and converts multiplied. The real nature of the task before the Mission began to be better understood, and the evangelization of the entire field in North Honan fired the workers with a holy enthusiasm.

Men who see the Honan Mission of to-day may well gaze with glad amazement as they contrast its present situation with that of the preceding decade. With open doors everywhere, new villages being opened almost every week, enquirers multiplying and the church roll steadily increasing, we may well rejoice in the new day of opportunity we are permitted to see.

What then is the actual state of affairs in the Honan Mission at the close of its first quarter century of work? At each of the three prefectural cities, Changtefu, Weihweifu and Hwaikingfu, there is a large and steadily growing Mission plant, fairly well manned, and with many departments of activity in vigorous operation. From these three centres the influence of the Christian Church is increasingly felt in many directions.

Tao Kou, an important commercial city, was opened two or three years ago, and buildings are now being erected. This city is at the

Present  
Condition

Tao Kou  
Occupied

heart of river navigation for Tientsin, and is connected with the south-west by a branch line of railroad. There are two large cities only a few miles distant, at one of which the greatest idolatrous festival held in North Honan takes place annually; the other controls more than three thousand villages and towns. Thus Tao Kou is a good centre for aggressive work.

#### **Wu An**

Wu An, a city to the extreme north of the field, was also opened two years ago and a number of houses have already been erected there. From this, as a centre, will be reached the hill country lying to the north and north-west of our field.

#### **Hsiu Wu Hsien**

Hsiu Wu Hsien, on the Peking-Hankow Railroad, and between Weihweifu and the Yellow River, has been taken possession of as a centre, and one missionary is now located there.

#### **Six Centres of Work**

There are thus six centres occupied by the Mission, three of which are fairly well equipped. In the other three the workers eagerly await the arrival of reinforcements in order to take advantage of increasing opportunities.

#### **Increase of Staff and Equipment Needed**

Other centres should be occupied at an early date, but this will not be possible until more labourers are provided for the stations already established. The Mission has hitherto acted on the policy that each station opened should be well manned. Large central stations were also

favoured, but this policy is not now acted upon as formerly, and smaller stations are being multiplied. Stations will, however, naturally increase in staff and equipment as the work enlarges.

In addition to the six working centres now occupied, eight Chinese congregations have been organized. Chinese pastors were settled over them in the closing months of the twenty-fifth year of the Mission's history, and they began their independent existence under encouraging auspices. The hope is that each will be an evangelizing centre from which the Gospel will radiate to scores of towns and villages in the surrounding districts. For the evangelization of certain defined areas, these congregations, with their pastors, assume responsibility, and their progress will be watched with sympathetic and prayerful interest.

Eight Congregations Organized

The statistical report of 1912 shows that there are in North Honan 1,773 men and women in full communion with the Church, and 1,120 persons on the catechumens' roll. Catechumens are accepted on examination as candidates for instruction, with a view to church membership. They have given up idolatry, are under Christian instruction, and if their lives give satisfactory evidence of growth in knowledge and Christian character, they will, in due time, be baptized and enrolled as church members. All candidates have to spend at least one year

Statistics

as probationers before receiving the rite of baptism and all church privileges. Combining the two lists, there is now a Christian community of about 2,900 persons, the result of the first quarter century of missionary effort among the Honanese.

**Scattered  
Christian  
Communities**

These Christians are scattered in villages, towns and cities throughout the entire field. The problem of keeping in constant touch with so many Christian communities, so widely spread, is an ever-present and increasingly difficult one. Were they concentrated in a few centres it would be comparatively easy, but the work is better served as it is. The hope is entertained that each village in which there is even one professed follower of Jesus Christ will become, in due time, a strong centre, the fostering mother of other centres. It takes much time and labour to care for these scattered communities in their earlier years, but without continuous attention few churches become strong.

**Present  
Staff**

The Honan staff at present consists of 22 ordained ministers, five doctors, twelve lady evangelists and one lady physician; in all, forty workers commissioned by the Canadian Presbyterian Church, and, in addition, twenty married ladies, the wives of missionaries, many of whom are rendering as full and efficient service as those specially designated by the Church. This is the staff on whom, at the opening of the

second quarter century, rests the responsibility for the evangelization of North Honan,

Census returns from China cannot be fully relied upon, as the methods followed there differ from those usually followed in other lands. It is estimated that there are about 8,000,000 persons in North Honan.\* Assuming that there are only seven millions instead of eight, what is the proportion between the population and the number of workers responsible for their evangelization? It means an average of 318,-181 persons to each worker. There are between 18,000 and 20,000 villages and towns in North Honan, with twenty-six district cities, and three prefectoral cities. For the evangelization of this whole territory the Canadian Presbyterian Church in Canada has accepted responsibility, and is the only Protestant Church labouring there.

Our Canadian Presbyterian Church is responsible, in all, for the evangelization of 14,000,000 in foreign lands. This multitude of souls, who are dependent upon us for the knowledge of God and of His salvation, is found in Central India, China, Korea and Formosa. Fully one-half the entire number is found in North Honan. In not one of the Mission fields is there a

Foreign  
Mission  
Work of  
Canadian  
Presbyterian  
Church

\*The total population of Honan, according to the Statesman's Year Book for 1906, is 35,316,800, which is 520 to the square mile. Shantung, with 683 to the square mile, is the only province which exceeds Honan in density of population.

reasonable approach to the number of workers required for the accomplishment of their task. Degrees of urgency and of opportunity in different countries must be taken into account. It does not follow that the largest population has the most urgent claim.

Plea for  
New  
Workers

If Honan had workers in proportion to the number of the unevangelized on the field, that Mission would have as many as all our other Missions combined. A plea for so large a number has never been made. If to the twenty-two ordained ministers from Canada are added the eight ordained Chinese pastors, it still gives to each a parish of 233,333 souls. Do friends in Canada understand what these figures mean, and what must be the feelings of the men who stand face to face with a problem of such magnitude? Something already has been done. A good beginning has been made, but when one considers the millions to be reached and the handful of men and women appointed to overtake the task, he naturally asks: "What are these among so many?" Is the number of workers adequate? No one conversant with the facts can look at the situation calmly and then give an affirmative answer. It simply cannot be done.

Chinese  
Christians  
Active

Those on the field may be relied upon to do their best; Chinese Christians deemed suitable for evangelistic work are kept in view, and as far as possible influenced in that direction. Chinese

congregations are organized as they develop, and Chinese pastors appointed who have taken the prescribed course of study. Each village and community of Christians is urged to undertake a definite work for the Master. Some respond cheerfully and others will do so as competent leaders are raised up among them. Reckoning on every possible form of assistance, it still remains true that the field is inadequately manned and that the work cannot be overtaken with the present staff.

The urgency is seen in the following extracts from the annual report submitted to the Honan Presbytery at its meeting in January, 1913:

"From all parts of the field, from Canadian and Chinese sources alike, come reports of unprecedented eagerness on the part of the people to hear the Gospel. This unusual interest is not manifested by any one class alone, but by the wealthy and educated as well as the humble folk of the country village. The eldest son of the President of the Republic is under the instruction of a member of our staff at Changte, studying the Pilgrim's Progress, the Bible and other books. The sale of Bibles and other Christian literature is increasing. The influential and official classes are more kindly disposed toward us than formerly. When walking along the street, missionaries have been stopped and asked to preach. In the evening listeners crowd the room where the itinerating missionary

Eagerness  
for the  
Gospel

is staying, and remain until requested to leave, in order to afford time and opportunity for rest.

**Results  
of Street  
Preaching**

"The two opening weeks of the Chinese new year were given to street preaching in Changte city and in several surrounding villages. Audiences were larger than usual and book-selling especially brisk. Later in the year, an interesting book-selling canvass of the city shops was made. Only complete Bibles or New Testaments were offered, but the readiness of men to purchase these surpassed all expectation. In all four hundred and twenty volumes were sold. Occasionally very interesting facts were discovered, as in one large wholesale drug firm, where there are nominally no Christians, but in which the clerks, in union with the employees of another establishment, meet together on Sabbaths to read the Bible, which they declared to be more interesting and profitable than any novel.

**Bible Study**

"At three places recently visited, a score or more of men are now studying the course prescribed for catechumens. At another new centre, twenty-four men and boys have been recorded, and several tens more are engaged in the study of the above course. There is a growing disposition, on the part of many Christian communities, to erect their own church buildings and to provide for schools in their midst.

**Work for  
Women**

"A special effort has been made to reach heathen women. The many fairs, to which

women come in large numbers, have offered an opportunity for such work and results have, in many cases, been encouraging. At one centre recently visited, the eagerness of heathen children to study hymns and Scripture verses seemed full of promise. In evening meetings, held in conjunction with those for men, the use of a small organ has been found of great assistance in the singing of simple Gospel hymns, which were first explained to the hearers."

From these extracts it appears that large numbers of all classes are being reached, and that the encouragements are greater and more numerous than ever before.

Given such a situation as that now presented, what is the best way to meet it? Last year, in view of the semi-jubilee of the Mission, a committee was appointed to consider the entire situation, and among the recommendations brought in was the following: "That a conference of Chinese pastors and representative Christians be called at the time of Chinese Presbytery to discuss the conditions in the field and in the cities, the work among higher classes of women, soldiers and merchants, improvements in methods hitherto employed, and new departures possible in the future."

The  
Presbytery's  
Appeal

There are twenty-six counties in North Honan, and the Presbytery presents the following modest appeal:

**Evangelists  
Needed**

**Four  
Doctors**

**Nine Women**

**A Modest  
Estimate**

**The Master's  
Command is  
Imperative**

1. **EVANGELISTIC:** Fourteen men in addition to the eighteen now in the field—thirty-two in all. This would provide one man for each county, one man for each of three cities, and three educationists.

2. **MEDICAL:** Four in addition to the five in the field—nine in all. This would provide two doctors for each of three large central stations, one for one outstation, and one locum tenens, an emergency man for interruptions through absence of members of the staff.

3. **WOMEN'S WORK:** Nine in addition to the thirteen in the field, in all twenty-two workers. These would be classified as four educationists, three medical and fifteen evangelistic.

The above is but a minimum estimate of the number urgently required. In laying the needs before the Canadian Church, they are not unmindful of the fact that Honan is but one of the fields that have claims on the Church's attention.

Men who are in the thick of the fight are doing what lies in their power in seeking to enlist the sympathies of home churches by appeals to what is highest and best. They are not mad, but speak in truth and soberness. A sense of duty impels to vigorous action.

It is the Master's desire that the millions in North Honan should know the truth. His command is imperative. He is laying the world's needs on the conscience of the Church that she

may lay hold of His strength and follow Him to victory.

Honan is but one of the provinces affected by the revolutionary movement now in progress. The changeless China is forever gone. This ancient Empire stands no longer with its face towards the setting sun. It already looks wistfully towards the dawn of a new era.

Dr. Sun Yat Sen, the first provisional President of the Republic, and many of the leading promoters of the new era are Christian, as were several of Dr. Sen's cabinet. President Yuan Shih Kai is in hearty sympathy with every form of Christian activity. Official aloofness and suspicion are disappearing and religious toleration has been proclaimed.

It is not easy for so exclusive a nation to adjust itself to the twentieth century, but the lesson is being learned. There are now several railway lines and many more are being projected. The Western calendar has been adopted. The Christian Sabbath is so far recognized as that Government Schools are closed on that day. Chinese translations of Western literature are being issued in great quantities by various publishing firms. The Christian societies engaged in preparation of suitable literature for Chinese officials and scholars are making phenomenal sales.

There are hundreds of Chinese students in American and European Universities absorb-

The  
Changeless  
China Gone

Christian  
Officials

Rapid  
Changes

Chinese  
Students  
Abroad

ing what is best in our Western civilization, and unhappily much that is not best. In due time they will return to give China the benefit of what they have learned.

**Western  
Ways  
Adopted**

Western civilization may not be an unmixed blessing, but will be a great step in advance of anything China has hitherto known. She needs the amelioration of physical conditions, intellectual quickening and power, and loftier spiritual aspirations. With all the imperfections of Western civilization, China has received from the West much that will be to her advantage.

**Christianity  
Adequate to  
the Need**

During the millenniums of her history, China has tried many religions. Not content with what was indigenous, she has borrowed what India, Arabia, Persia, Rome and Palestine had to offer. Last in the procession is the religion of Jesus Christ. Protestant Christianity has been in China only about a century, and has already proved its superiority. "By their fruits ye shall know them."

An effort has been made in this chapter to give to the reader a few glimpses of the larger China. The times are critical for the Chinese nation. Delay in recognizing the Republic has increased her embarrassment.

**Gifts of  
Christian  
Churches**

Nations may see sufficient reasons for not recognizing the Republic, but Christian Churches recognize in the present situation the opportunity of the ages, and are bestirring themselves.

The American Presbyterian Church North has issued a call for \$750,000 and 150 new workers as her special contribution to the crisis.

American  
Presbyterian  
Church

The Methodist Episcopal Church purposes to raise \$200,000 to equip educational institutions in China.

Methodist  
Episcopal  
Church

The Church Missionary Society of England has sent a representative committee to ascertain what are the most pressing needs, and to report on what the Church of England should seek to do in the immediate future.

C.M.S.,  
England

What is the Presbyterian Church in Canada going to do? A Million Dollar Century fund seemed a fitting tribute of gratitude to God at the close of the nineteenth century. Should not some special effort be made to meet so special an emergency? It may be confidently stated that not in the history of the race has there been its equal in opportunity, nor is there any likelihood that there will be another.

Presbyterian  
Church in  
Canada

China's appeal comes with peculiar emphasis to all classes. Students in the colleges, pastors in public and private ministry, parents at the family altar, business men in their commercial prosperity—all are directly related to this appeal, and share in this responsibility. Would to God that the spirit of wisdom and illumination might lead the whole Church anew in sacrifice and loyal obedience to the feet of Him who became poor that we might be rich!

Appeal to  
All Classes

SCARBOROUGH TOWNSHIP  
PUBLIC LIBRARIES

## BIBLIOGRAPHY

1. **China Library.** 3 volumes, \$3.00 (carriage extra).
  1. The Changing Chinese. E. A. Ross. (Sold separately at \$2.50).
  2. Education of Women in China. Margaret E. Burton. (Sold separately at \$1.25).
  3. Chinese Revolution. Arthur J. Brown. (Sold separately at 75c.).
2. **The Emergency in China.** F. L. Hawks Pott, Pres. St. John's College, Shanghai. Price, cloth, 50c., postage 9c.; paper, 35c., postage 7c.  
"An interesting review of the present day situation in China and the unprecedented opportunity for Christian effort there."
3. **The Uplift of China.** Revised. Arthur H. Smith. One of the most popular books on China. It has been translated into several European languages. Price, cloth, 50c.; paper, 35c.
4. **The Chinese Revolution.** Dr. Arthur J. Brown. An illuminating review of the present situation in China. Price, cloth, 75c.; paper, 50c.
5. **Sun Yat Sen and The Awakening of China.** James Cantlie, M.A., M.B., and C. Sheridan Jones. Price, cloth, \$1.25, postage 11c.
6. **China Mission Year Book.** Edited by Dr. Donald MacGillivray, Shanghai. The best book on every phase and problem of the work. Price, postpaid, \$1.40.
7. **Notable Women of Modern China.** Margaret E. Burton. Price, \$1.25, postage 10c.
8. **Princely Men in the Heavenly Kingdom.** Studies of the lives of five missionaries to China. Harlan P. Beach. Price, cloth, 50c., postage 8c.; paper 35c., postage 7c.
9. **Pastor Hsi—One of China's Christians.** Mrs. Howard Taylor. Price 20c., postage 4c.
10. **Link by Link.** The story of transformed lives in Honan. Rev. James Menzies, M.D. Price, postpaid, 10c.
11. **Under Marching Orders.** Ethel Daniels Hubbard. Biography of Mary Porter Gamewell of China. Price, cloth, 50c., postage 8c.; paper, 35c., postage 7c.
12. **Barbara's Behaviour.** Story of Boxer Uprising. M. Bramston. Price, cloth, 80c., postage 8c.

## APPENDICES



## APPENDIX A

## PRESENT STAFF IN HONAN

STATION		ARRIVED
Changteho	Rev. Jonathan Goforth and Mrs. Goforth.....	Mar., 1888
"	Rev. Murdoch Mackenzie, D.D., and Mrs. Mackenzie.	Nov., 1889
"	Rev. John Griffith, B.A., and Mrs. Griffith.....	Dec., 1897
"	Mr. Percy C. Leslie, M.D., F.R.C.S., and Mrs. Leslie.	Dec., 1897
"	Rev. Gillies Eadie, B.A., and Mrs. Eadie.....	Nov., 1906
"	Rev. J. D. MacRae, B.A., and Mrs. MacRae.....	Nov., 1909
"	Miss M. I. MacIntosh.....	Nov., 1889
"	Miss Jean I. Dow, M.B.....	Nov., 1895
"	Miss Minnie A. Pyke.....	Oct., 1896
"	Miss Ethel ..... Rev. T. A. .... B.A., and Mrs. Arthur .....	Sept., 1911
"	Rev. H. A. Boyd, M.A., B.D., and Mrs. Boyd.....	Nov., 1912
Weihweifu	Miss M. Logan, M.A.....	Nov., 1912
"	Mr. W. McClure, B.A., M.D., and Mrs. McClure.....	Oct., 1888
"	Rev. W. Harvey Grant, B.A., and Mrs. Grant, M.B.....	Oct., 1892
"	Rev. R. A. Mitchell, M.A., and Mrs. Mitchell, M.D.....	Sept., 1895
"	Rev. A. W. Lochead, B.A., B.D., and Mrs. Lochead..	Oct., 1904

STATION	ARRIVED
Weihweifu	Rev. H. P. S. Luttrell, B.A., and Mrs. Luttrell, B.A..... Nov., 1909
"	Mr. Hugh Mackenzie and Mrs. Mackenzie..... Nov., 1910
"	Mr. F. M. Auld, B.A., M.D., and Mrs. Auld, B.A..... Nov., 1910
"	Miss Isabel McIntosh..... Nov., 1903
"	Miss E. McLennan, P.A..... Nov., 1905
"	Miss Margaret McDonald... Nov., 1910
"	Miss Leah Dinwoody..... Nov., 1912
Hwaikingsfu	Rev. J. A. Slimmon and Mrs. Slimmon..... Mar., 1895
"	Rev. Jas. R. Menzies, M.D., and Mrs. Menzies..... Nov., 1895
"	Rev. J. A. Mowatt, B.A., and Mrs. Mowatt..... Nov., 1904
"	Mr. Mark H. Wheeler, B.A., and Mrs. Wheeler..... Jan., 1911
"	Miss Edith Magill..... Nov., 1906
"	Miss Annie O'Neill..... Nov., 1909
"	Miss Margaret R. G..... Nov., 1910
"	Miss Grace Sykes..... Nov., 1912
Tao K'ou	Rev. Harold M. Clark, B.A... Sept., 1903
"	Rev. Andrew Thomson, B.A., and Mrs. Thomson..... Nov., 1906
"	Mr. J. B. Hattie, B.Sc..... Feb., 1912
"	Rev. J. R. Sanderson, M.A., Ph.D., and Mrs. Sanderson. Nov., 1912
Wu An	Rev. J. H. Bruce, B.A..... Oct., 1902
"	Rev. J. M. Menzies, B.A.Sc.. Sept., 1910
"	Mr. Shirley O. McMurtry, B.A., M.D., and Mrs. Mc- Murtry..... Nov., 1906
Hsiu Wu	Rev. George M. Ross, B.A., and Mrs. Ross..... Sept., 1903

*Appendix A*

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HONAN MISSIONARIES WHO HAVE RETIRED OR  
HAVE DIED

## HONAN

		Designated	Retired	Died
	Rev. John McDougall, B.A.	1889	1893	....
	Rev. J. H. McVicar, B.A.	1889	1895	....
	Miss Jennie Graham	1889	1890	....
	Miss Harriet R. Sutherland	1888	1889	....
	Miss Lucinda Graham, M.D.	1892	....	1894
	Rev. Kenneth McLennan, B.A.	1894	1897	....
	Rev. Thos. Craigie Hood, B.A.	1899	....	1902
	Miss Mary S. Thompson (Mrs. J. H. Bruce)	1906	1911	....
	Miss Agnes A. Hall (Mrs. H. MacKenzie)	1909	1911	....
	Mrs. Harold M. Clark	1910	....	1910
	Mr. W. J. Scott	1906	1912	....

## DEATHS IN THE MISSION

All the workers who were compelled by illness to withdraw from the work in Honan are still spared to the Master's cause, and actively engaged in service for Him in different parts of Canada. Forced to give up the work in distant China, their interest in it grows with the passing years, and they have the joy of sharing with many others in constant intercession for God's blessing on it.

Those who were removed to the service of the upper sanctuary were all called while yet young in years, and at an early stage of their missionary career. Side by side in the little cemetery in Tientsin may be seen the graves of Dr. Lucinda Graham and Mrs. Malcolm. They went to China on the same vessel, were located at different centres in the same Mission, gave promise of marked helpfulness in Mission work, and spent some months of the last year of their lives in the same summer resort in Japan. It was while one of them attended the

other on her deathbed that she was attacked with the deadly malady which carried her away within twenty-four hours, and she was followed within eight days into eternity by the other. Lovely and pleasant in their lives here, in death they were not long divided. Sleeping side by side in the dust of death, they may be serving their Saviour side by side in the land of life and love.

In the Mission Cemetery at Weihweifu lies all that is mortal of the beloved Thomas Craigie Hood. As a student of Knox College he made many friends, and, responding to the call for work in Honan, he was accepted and arrived on the field in 1899. He had not been a year on the field when, with all the other workers, he was compelled to flee during the dark days of the Boxer domination. Resuming his interrupted study of the Chinese language, he resided for a time in Chefoo, and returned to Honan in the autumn of 1901 with the earliest band of workers permitted to re-enter the province. During a part of 1902 he continued his studies in Changtefu, winning for himself golden opinions from brother workers and Chinese Christians.

In the autumn of 1902, while on the way to Hwai-kingfu, away from all his associates, attended only by one or two Chinese Christians, cholera laid its deadly hand on him, and in less than a day he laid down his much-loved work, having heard the call of his Saviour, and departed to be with Him forever. Much was hoped for from him. He drew our hearts to him. He was dearly loved by those privileged to know him, and the memory of his brief, bright life remains an inspiration to us. We thank God for the gift of T. Craigie Hood, and shall long cherish the memory of his fine, devoted and Christ-like life.

Not far from Mr. Hood's grave may be seen those of two Christian sisters called away—the first after spending seven months in Honan, and the other when one had been there only ten days—the first and second wives of

our beloved fellow-worker, Rev. Harold M. Clark. Few men within the short space of four years have been called on to drink so full a cup of sorrow, and it would be difficult to find any man who has, after it all, showed a more resigned, trustful and child-like spirit. These young sisters were scarcely known to all the members of the Mission when they were called on to mourn their early departure, and ponder over life's deeper and sadder experiences, and God's unfathomable wisdom and love. Such experiences go deep into life and leave their traces in all its after years. The hymn-writer has embalmed the heart's feelings at such a time in his ever-memorable words:

Not now, but in the coming years,  
It may be in the better land,  
We'll read the meaning of our tears,  
And there sometime we'll understand.

Then trust in God through all thy days,  
Fear not,—for He doth hold thy hand;  
Tho' dark thy way, still sing and praise,  
Sometime, sometime we'll understand.

Up to the present time the parents of the Honan Mission have been called on to part with no fewer than nineteen precious young lives. The oldest of these had not reached the age of ten. What of joy and sorrow their coming and going meant, only the bereaved hearts of their fathers and mothers knew. Home and child-life in that home are not more rare on the Mission field than in Canada, but in such an environment as that of Honan there is a peculiar and sacred tenderness connected with both. Many Chinese fail to understand what there is in the lives of missionaries' children that makes their presence so dear to their parents. Nor can they make out why their removal should wring their parents' hearts with such anguish. They will know better what these

things mean as the religion of Christ makes progress among them. How strange it seems to them that the God in whom missionaries believe should take from them so early the gifts they prized so highly! Some of them are coming to believe that lessons are learned in the school of sorrow and bereavement which could be taught in no other way, and also that men and women are better fitted for Christian service after they pass through deep trials and sorrows that wring the heart. Many things that God does we know not now, but we shall know hereafter, and shall be satisfied.

## APPENDIX B

## RULES FOR THE PRONUNCIATION OF CHINESE NAMES

In the following list of Chinese names, which appear in this book,

a	is pronounced like a in father
ä	" " " ä in man
ai	" " " i in pine
au	" " " ou in how
ei	" " " ey in whey
e	" } ē in met
eh	" }
e'	" }
i	" } ē in mete
ie	" }
eu	" " ū in shun
ou	" " ð in go
u	" " oo in soon
u	" " ðð in look
ü	as in French or German like hss in hiss, omitting the i
eng	" like ong in among
ch	" j in jar
ch'	" ch in change
ts	" ts in mats
ds	" ds in pads

There is no marked accent, as in English; each syllable is distinctly pronounced, the final syllable having a slightly stronger accent.

Changtefu	is pronounced Jang dĕ foo
Chang Tsun	" " Jang tsoon
Chi Hsien	" " Chē hsé-en
Chi Kung Shan	" " Jē goong shän
Chu Wang	" " Choo Wang
Chefoo	" " Chee foo
Chang Hsien Shen	" " Jan sē-en-shün
Cheng Wan Chung	" " Chüng Wan-Joong
Cheng Pu Yueh	" " Chüng Boo You ē

Chen Tung Tang	is pronounced	Chün Doong Tang
Chau Sin	" "	Jow-sin
Fancheng	" "	Fan chüng
Hwaikingfu	" "	Hooiking foo
or Hwaichingfu	" "	Hooi-ching foo
Hsiu Wu Hsien	" "	She oo-woo-shē ēn
Hsun Hsien	" "	Swin hsē-ēn
Huang Ho	" "	Hwang-hō
Hsin Chen	" "	Hsin-jün
Hsin Tsun	" "	Hsin-tsoon
Ho-I	" "	Hō-a-ē
Hsi	" "	Hsē
Hu I Chuang	" "	Hoo-ē-juang
Hu Ting Chang	" "	Hoo-ting-jang
Hu Feng Hua	" "	Hoo-füng-wha
Ho	" "	Hō-a
Ho-Pei	" "	Hōa-Bey
Ju Ning Fu	" "	Rooning foo
Kaifeng	" "	Kifung
Lokou	" "	Lo-a-ko
Lin Chang	" "	Lin Jang
Li Hung Chang	" "	I ḥ Hōng Jang
Lao Chun	" "	Lo Jōn
Lao Tien Yā	" "	Loo-tien-yē
Li Chi Ching	" "	Lē-chē-ching
Ma Peng Lin	" "	Ma Bang Lin
Ming Ti	" "	Ming dē
Pi Kan	" "	Bēgan
Su Tien Ching	" "	Soo dē ēn ching
Shantung	" "	Shandoong
Tao Kou	" "	Dow kō
Tientsin	" "	Tē ēn tsin
Tzu Hsi	" "	Ds hsē
Weihwei	" "	Wey'hwey
Weiteyun	" "	Weydey yün
Wang fu lin	" "	Wang foo lin
Wang Sung	" "	Wang sōong
Wang Mei	" "	Wang mey
Wu An	" "	Woo-an
Yang Yu Ming	" "	Yang yū ming
Yuan Kuo	" "	Yoo-an gwo-a

## APPENDIX C

The following figures from the "World Atlas of Christian Missions" (quoted in Arthur J. Brown's Chinese Revolution, pp. 98-99), give the growth in number of communicants, and the present extent of Protestant Missionary Work in China:

1807.	0	communicants.
1814.	1	communicant.
1834.	3	communicants.
1842.	6	"
1853.	350	"
1857.	1,000	"
1865.	2,000	"
1878.	13,515	"
1886.	28,000	"
1889.	37,287	"
1893.	55,093	"
1897.	80,882	"
1903.	114,087	"
1910.	278,628	"

The present scale of Protestant missionary work is indicated by the following statistics: 4,299 foreign missionaries; 11,681 Chinese ministers, teachers and evangelists; 3,485 stations and out-stations; 2,029 primary schools; 1,116 academies, colleges, industrial, medical, nurses' and normal schools; 170 hospitals; 14 orphanages; 16 leper asylums; 3 homes for untainted children of lepers; 11 institutions for the blind and for deaf mutes; 5 rescue homes for fallen women; 100 opium refuges; 2 industrial homes; 1 asylum for the insane; 2,341 churches, with 278,628 members; a Christian community of 750,000, and property valued at millions of dollars. The work has been marvellously prospered, the net gain since the Boxer Uprising of 1900 being nearly two hundred per cent. The Bible has been translated and, with the generous aid of the Bible Societies, 48,400,000 copies have been printed and distributed; while myriads of Scripture portions and Christian tracts and books are pouring from Mission presses.

## APPENDIX D

No attempt is made in this work to carry out in detail any comparison between Confucianism and Christianity. The writer is not aware that the two systems have been fully compared and contrasted by standard authorities. To those desirous of studying a few of the points of comparison between these great systems, the following concise statement by the eminent German missionary, the late Rev. Dr. E. Faber, will be of interest:

**STATEMENTS COMPARING THE DOCTRINES OF CONFUCIUS  
WITH THE DOCTRINES OF CHRISTIANITY**

The following statements present only main points of each system; the chief purpose is to give prominence to contrasts:

**CONFUCIAN DOCTRINE**

1. Man is considered, not from a religious, nor mystical, nor materialistic, but from a human-moral point of view; i.e., man is considered only as he stands in relation to men.
2. It contains nothing on the origin of man. He appears as a blossom of nature, and in his highest perfection is an associate of heaven and earth.
3. The ideal of manhood and the power for attainment of this ideal lie in man himself. The holy man is the representative of the ideal man in nature, and the superior man is representative of the ideal man in moral perfection.

**CHRISTIAN DOCTRINE**

1. Man is considered essentially from a religious point of view, i.e., in his relation to the living personal God.
2. An explanation as to the origin of man is given and his fundamental nature is explained as having been made in the image of God.
3. The task of man is both subjective and objective, i.e., he can realize the image of God in which he was created only through the means afforded by God.

## CONFUCIAN DOCTRINE

4. Sin is excess in human desires and endeavours; by reverting to the right path sin ceases.
5. Man is free; destiny alone places bounds, which it is useless and even injurious to break.
6. All virtues are directly connected with humanity, as virtue par excellence.
7. All public virtue pre-supposes private virtue. The latter must, therefore, be the chief aim of the superior man, not as a hermit, but as a child, a brother, a friend, a subject.
8. The steps on the way to perfection are: Perfect knowledge, a true mind, right sentiments of heart, culture of the whole person, and wholesome influence over home and state.

## CHRISTIAN DOCTRINE

4. Sin is something positive, i.e., forsaking God and turning to evil, which is destruction of God's image. Without atonement it leads to eternal death.
5. The will of man and the will of God (freedom not caprice) in conflict form the real ethical problem.
6. The Christian virtues are: Faith, hope and charity. By prayer, immediate intercourse is held with God, the all-perfect One, and connection with the other world is thus sustained.
7. Christianity does not conceive man as an abstract individual, but as one who, whilst standing in relation to God, is also continually in relation with his fellow-creatures. Human relations become more intimate, more spiritual, and therefore nobler and more lasting by means of spiritual relations.
8. The steps for the Christian are: Repentance and conversion, growth in grace through continual fellowship with Christ. The Christian thus becomes a fellow-worker with God for the salvation of the world.

## CONFUCIAN DOCTRINE

9. The State (empire) is the full development of human nature. In the correlation and reciprocity of all, the peculiar value of the individual is revealed.
10. The task of the State is the physical care and moral education of the people; the highest glory is peace and destruction of anarchy and war.

## CHRISTIAN DOCTRINE

9. The Christian doctrine finds a better goal in the doctrine of the kingdom of God begun in lowliness, completed with the resurrection and the eternal glory.
10. A Christian state is the steward of God's natural gifts; the church is trustee of the gifts of grace. The former promotes the temporal welfare, the latter cares for the eternal welfare of the soul; both are servants of God and stand in harmonious fellowship and ministry.

Having compared Confucianism and Christianity, Dr. Faber also shows wherein Confucianism is radically defective from the Christian point of view:

## THE DEFECTS AND ERRORS OF CONFUCIANISM

Though readily acknowledging much that is excellent in Confucian doctrines concerning the relations of man to man, and not forgetting the various points in which Confucianism almost echoes Christian doctrines, yet there are many errors and defects:

1. Confucianism recognizes no relation to a living God.
2. There is no distinction made between the human soul and the body, nor is there any clear definition of man, either from a physical or from a psychological point of view.
3. No explanation is given why some men are saints, and others are not.
4. All men are said to possess in themselves the disposition and strength necessary for the attainment of moral perfection.
5. It is lacking in appreciation of the nature and sinfulness of sin, and there is no retribution beyond social conditions.

6. Confucianism, without knowledge of the nature of sin, finds it impossible to explain death.
7. Confucianism knows no mediator, knows none who can restore man's original nature to even the ideal which man finds in himself.
8. Prayer and its ethical power find no place in the system of Confucius.
9. Though mutual confidence is frequently insisted upon, its pre-supposition, truthfulness in life and practice, is never urged, but rather the reverse.
10. Polygamy is pre-supposed and tolerated.
11. Polytheism is sanctioned.
12. Fortune-telling, choosing of days, omens, dreams, and other illusions (phœnixes, etc.) are believed in.
13. Ethics is confounded with external ceremonies and despotic political forms.
14. The attitude towards ancient institutions is capricious.
15. Assertions that certain musical melodies influence the morals of the people are puerile.
16. The influence of mere example is exaggerated.
17. In Confucianism the social system is tyrannical. Women are slaves. Children have no rights in relation to their parents. Subjects are placed in the position of children with regard to their superiors.
18. Filial piety is exaggerated into deification of parents.
19. The net result of Confucius' system, as drawn by himself, is the worship of genius, *i.e.*, deification of man.
20. With the exception of ancestral worship, which is devoid of any true ethical value, there is no clear conception of the dogma of immortality.
21. All rewards are expected in this world, so that egotism is unconsciously fostered, and if not avarice, at least ambition.
22. The whole system of Confucianism offers no comfort to ordinary mortals, either in life or in death.
23. The history of China shows that Confucianism is incapable of effecting the regeneration of either the state or the individual. Confucianism has become diluted in practical life with Shamanistic and Buddhistic ideas and practices.

## APPENDIX E

## OPIUM EDICT,\* SEPTEMBER 20, 1906

"1. Farmers are forbidden to plant new ground to poppies, and the area now used for that purpose must be diminished ten per cent. each year, and cease entirely at the end of the tenth year.

2. All persons who use opium are required to register their names with the police and obtain permits which will allow them to purchase a given quantity of the drug at certain periods. All persons over sixty years of age may continue its use as at present, but all persons under that age will be required to reduce their consumption by twenty per cent. yearly, and cease to use it entirely at the end of five years. The permits are to be renewed annually, and the allowance indicated upon them will be reduced twenty per cent. in time and in quantity. At the end of the five years, persons under sixty-five years of age who continue to use opium will be compelled to wear a distinctive badge which will advertise them publicly as opium fiends.

3. All government officials, even princes, dukes, viceroys, and generals, less than sixty years of age, must give up the habit within six months, or tender their resignations.

4. All teachers and students must abandon the habit within one year.

5. All officers of the army and navy must abandon the habit at once.

6. Dealers in opium are required to take out licenses, and to report all purchases and sales to the police. Their purchases of stock must decrease annually at the rate of twenty per cent., and at the end of five years must cease altogether.

\**The Baptist Missionary Magazine*, April, 1907.

7. The number of licenses issued will decrease in the same proportion, so that the opium shops will be abolished gradually.
8. The sale of pipes, lamps, and other smoking appliances must cease within the year.
9. All places of public resort for opium smoking are to be closed, and those who are addicted to the habit must practise it at their own homes.
10. Violations of this law are to be punished by the imprisonment of the offenders and by the confiscation of all their property.
11. The importation of morphia and other medicinal forms of opium and of hypodermic syringes is permitted under most stringent regulations, and the sale limited to practising physicians.
12. The government will establish dispensaries at which medicines to counteract the craving for opium will be furnished to the public free of cost."

## APPENDIX F

## DATES OF IMPORTANT EVENTS IN MODERN CHINESE HISTORY

## A.D.

- 1275 Marco Polo arrived at Court of Kublai Khan.  
 1516 Portuguese arrived at Canton.  
 1575 Spanish arrived at Canton.  
 1680 Father Roger and Matteo Ricci entered Canton.  
 1622 Dutch arrived in China.  
 1635 English arrived at Canton.  
 1660 Tea first carried to England.  
 1670 Beginning of trade with the East India Company.  
 1719 Beginning of commerce with Russia.  
 1784 First American merchant vessel left New York for China.  
 1792 Earl Macartney received by the emperor.  
 1816 Lord Amherst's unsuccessful embassy.  
 1834 Opium dispute begins.  
 1839 Beginning of war with Great Britain.  
 1842 August 29, treaty of peace signed as Nanking.  
 1844 July 3, first treaty between United States and China.  
 1859 November 24, commercial treaty with the United States.  
 1860 October 13, British and French capture Peking.  
 1864 T'ai P'ing rebellion crushed.  
 1868 Burlingame treaty signed.  
 1870 June 21, Tientsin massacre.  
 1873 June 29, foreign ministers received in audience by the emperor.  
 1875 Death of Emperor T'ung Chih, and accession of Kuang Hsü.  
 1880 November 17, new treaty with the United States signed.  
 1887 February, assumption of government by the Emperor Kuang Hsü.

- 1888 American exclusion acts against Chinese passed.
- 1891 Anti-foreign riots in the Yang-tzü valley.
- 1894 War with Japan, concluded in 1905.
- 1897 November, seizure of Kiaochow by Germany.
- 1898 March, Russia leases Port Arthur of China.  
Reform edicts by the emperor.
- Counter edicts by the empress dowager, and de-thronement of the emperor.
- 1899 Rise of the Boxer movement.
- 1900 June 17, capture of Taku forts by the allies.
- 1900 June 20, murder of the German Minister. Siege of the legations in Peking.
- 1900 August 14, relief of the Peking legations by allies.
- 1900 August 15, flight of the court to Hsi-an.
- 1900 September 9, signing of the peace protocol.
- 1902 January, return of the court to Peking.
- 1904 February 8 to September 5, 1905, war between Japan and Russia.
- 1905 December, dispatch of two imperial commissions to America and Europe to study constitutional government.
- 1905 Abolition of old style civil service examination.
- 1905 Adoption of Occidental system of education.
- 1906 Issue of imperial edict against opium.
- 1907 Extension of educational privileges to women.
- 1909 Introduction of Provincial Councils.
- 1910 Meeting of National Assembly.
- 1911 Beginning of the revolution.
- 1912 Imperial decree of abdication by Manchu clan.
- 1912 Formation of the Republic of China with Yuan Shih-kai as provisional President.

A TABLE OF CHINESE DYNASTIC DATES, AFTER W. F. MAYERS, DR. S. W. WILLIAMS, AND  
PROFESSOR HERBERT A. GILES.

<i>The Legendary Period</i>	<i>Date</i>	<i>Duration</i>	<i>Rulers</i>
The Age of the "Five Rulers" . . . . .	B.C. 2852-2205	647	9
The Hsia Dynasty . . . . .	" 2205-1766	439	17
The Shang (or Yin) Dynasty . . . . .	" 1766-1122	644	28
<i>The Semi-Historical and Historical Period</i>			
The Chou Dynasty . . . . .	" 1122-255	867	34
The Ch'in Dynasty . . . . .	" 255-206	49	2
The Han Dynasty (Former or Western Han) . . . . .	" 206-A.D. 25	231	14
The Han Dynasty (Later or Eastern Han) . . . . .	A.D. 25-221	196	12
The "Three Kingdoms" . . . . .	" 221-265	44	11
The Western Ch'in Dynasty . . . . .	" 265-317	52	4
The Eastern Ch'in Dynasty . . . . .	" 317-420	103	11
The Liu Sung Dynasty . . . . .	" 420-479	59	9
The Ch'i Dynasty . . . . .	" 479-502	23	7
The Liang Dynasty . . . . .	" 502-557	55	6
The Ch'en Dynasty . . . . .	" 557-589	32	5
(Five Northern Dynasties, 386-589 A.D., 31 Rulers.) . . . . .	" 589-618	29	4
The Sui Dynasty . . . . .	" 618-907	29	22
The T'ang Dynasty . . . . .			
The "Five Dynasties"—Later Liang, Later T'ang, Later Ch'in, Later Han, and Later Chou . . . . .	" 907-960	53	13
The Sung Dynasty . . . . .	" 960-1127	167	9
The Southern Sung Dynasty . . . . .	" 1127-1280	153	9
The Yuan Dynasty (Mongol) . . . . .	" 1280-1368	88	9
The Ming Dynasty . . . . .	" 1368-1644	276	17
The Ching Dynasty (Manchu) . . . . .	" 1644-1912	268	10

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